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CONTENTS.

PAGE

OTHS: THEIR HISTORY, LITERATURE, AND UAGE 1

IC GRAMMAR: DECLENSION, CONJUGATION, &c., ILOLOGICAL NOTES, PARALLEL FORMS IN OTHER LD TEUTONIC LANGUAGES 37

TAX 102

ECIMEN PASSAGES 108

ARY 119

. 133

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PREFACE.

THE publication of this work has been delayed by the fact that when it was in course of preparation, and was indeed approaching completion, we became aware that Mr. T. Le Marchant Douse was preparing for the press a work of a somewhat similar character; and after the appearance of Mr. Douse's book, it at first seemed doubtful whether it was desirable to offer to the public another on the Gothic Tongue. "The Gothic of Ulfi[illegible]nd scholarly, its philology is so adv[illegible] that it may fairly be left to ho[illegible]rticular scope. Yet

and as a philological commentary illustrating, among other things, the relation of the language to Sanskrit, Latin, and Greek; and such purposes the Gothic Handbook is intended to serve.

The study of Old English, which has now happily become common and almost popular, naturally leads to a desire to know something of the closely allied Gothic language, as also of the marvellous race who spoke it. To the student of Latin and Greek, who wishes to understand the origin and development of the grammatical forms in these languages, an acquaintance with Gothic is essential. Until of late this could only be acquired through the medium of German books on the subject. Professor Skeat and Mr. Douse have done much to help the student and to remove what was a national reproach to us, for we English-speaking men and women have by kinship a closer interest in the Gothic tongue than the German has. It is hoped that the [redacted] may prove a further aid in prom[redacted] *and profitable* study.

Goths

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IC LITERATURE AND LANGUAGE.

I.

E GOTHS: THEIR HISTORY, LITERATURE, AND LANGUAGE.

The Goths.

Goths, the greatest of the old Teutonic nations, appear their geographical position, when they first come into , to have been the last of that family to settle in Europe, with the exception of some Sclavonic and kindred tribes, ast of the Aryan race to push their way towards the west. arly times we find them in Scandinavia as Γοῦται,[1] and he shores of the Baltic, in what is now Northern Prussia, r the slightly varied names of Γύθονες,[2] *Gothones*,[3] and *Jones*,[4] the particular locality indicated lying apparently hward of the Poles and near the mouth of the Vistula. ards the south, but eastward of Germany, we trace them *Jothini*,[5] and (as there is good reason to believe) under name of Γέται[6] or *Getæ*, with the cognate form *Gaudæ*,[7] ending over an immense tract stretching from the neigh-

[1] Ptolemy, II. xi. 35 (writing about 150 A.D.).
[2] Ptolemy, III. v. 20.
[3] Tacitus, *Germania*, c. 44 (about 100 A.D.).
[4] Pliny, xxxvii. 2, citing Pytheas (about 325 B.C.).
[5] Tacitus, *Germania*, c. 43.
[6] See p. 4 and following pages.
[7] Pliny, iv. 11.

bourhood of the Suevi into Northern Thrace. T
settlements may therefore be said to have lain i
line, perhaps never quite continuous, between the
the ocean in the north-west of Europe and those of
Sea in the south-east, a position seen, on reference
to be most natural for these later incomers from
to have taken up, when the more fertile and attracti
of Europe were already occupied by strong peoples, es
if regard is had to the courses of the principal rivers
direction of the great Carpathian range of mountains.
lie throughout on the confines of Scythia, and appea
speak, to shade off into the Sarmatian or Sclavoni
Thus the early occupancy of the Gothones in North-E
Prussia is still traceable in the term *Samogitia* for a l
where Lithuanic is now spoken, and in the name *G*
applied by the Lithuanians to the Poles. The Gothin
grouped by Tacitus with peoples who were tributary
Sarmatians, and still more decidedly the earlier writers
ciated the Getæ with the Scythians. We dimly trace
yet farther eastward, and nearer to that region in Asia w
is believed to have been the cradle of the Aryan race.
Μασσαγέται, described by Herodotus[1] as dwelling in the
east of the Caspian, on the borders of Persia, and menti
among the Asiatic peoples by Strabo[2] and Pliny,[3] were
bably, like the Tyragetæ in Europe, a section of the Ge
distinguishing term being prefixed to the general name,
"Ostrogoth," "Wisigoth," "Hreth-goten,"[4] and "Sæ-geat
of a later age.

A form of the name by which they called themse
appears to have been *Gut*,[6] as we infer from the expres
Gutthinda, the Gothic people, which is found in a

[1] Herodotus, i. 201. [2] Strabo, xi. 8. [3] Pliny, vi. 17.
[4] Widsith or the Skôp, 116. So *Reithgotar* in Scandinavian li
ture. [5] Beowulf, 3704, &c.
[6] Following the weak declension (see p. 50), this would give n
plur. *gu'ans*, corresponding with the Latinised *Gothones;* and agai

alendar, the only instance of the name occurring literature, but corroborated by the form *Gutan* on ring[1] found in Wallachia, and by *Raith-Kutum*, ths, on a runic monument[2] in East Gothland,

The divergence of the vowel in *Gut* and *Getæ* latter comes to us only from classical sources) recalls Gothic *kuni*, *muns*, *tunth*, as compared with *γένος*, *ens*; and for its relation to that in *Goth* and *Gaudæ*, show a modification especially common in the Teutonic , we may compare Gothic *Guth* with German *Gott*, *God*, and Gothic *hus* with Germ. *haus*, Eng. *house*. ftening of the *t* of *Gut* to the *th* of *Goth*, and the r tendency to *d* in *Gaudæ*, corresponds with the letter- es that fall under Grimm's Law; yet the Anglo-Saxon s the *t* in both *Goten* and *Geatas*, whilst in the name *Goth* in Jornandes[3] we have a remarkable combina-

The Greek mode of representing it—Γότθοι—seems nt to an intermediate sound between *th* and *t*. In its s forms the name was clearly a wide-spread general nd belonged in common to those known as Thervings, ungs, Amalungs, Balthings, and others.

e one national historian is Jornandes or Jordanis,[4] of n we gather from an allusion he makes to himself that,

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tive *guteins* would be formed like *gultheins*, golden, from *gulth*, *ins*, male, from *guma*, and corresponding with the Latinised *Gothini*. use of the adjective suggests that the people designated, though in sense Gothic, were not pure Goths, and so far accords with the of Tacitus that they were Gauls rather than "Germans."

See pp. 22, 23.

Stephens, *Runic Monuments*, p. 229.

Jornandes, *De Getarum Origine*, c. 3.

The MSS. are somewhat in favour of the latter, and it is cer- y a name met with at that period, being borne by a Jordanis, p of Crotona, among others. The form *Jornandes*, for which is also good authority, is the more probable from its Teutonic arance, as apparently containing the Gothic *nanths*, bold, like denanth, Wolfnand, Herinand. The existence of the two forms manric and Eormanric indeed suggests that Herinand may have

whether a Goth or an Alan, he considered himself
race; and though at one time a notary, he subseq
longed to a religious order; and it has been infe
some probability, from his intimate acquaintance w
cular localities and other internal evidence of his
that he wrote in Mœsia about A.D. 551.[1] His
Getarum origine et rebus gestis[2] contains a short h
the nation from the earliest times, founded on a la
now lost work of Cassiodorus, the minister of Theodo
among his authorities he mentions Dio Chrysosto
visited the Getæ for the purpose of observation and
and whose account of them, also now lost, is known
been extant in the seventh century. Unfortunately
ever, the character of Jornandes' writings inspires so
trust, especially as bearing on the darker period, a
rather look to the Greek and Roman writers for any r
information with regard to the earlier times.

Herodotus speaks of the Getæ as the bravest and
honest of the people of Thrace, and as alone, and wit
pertinacity, opposing the arms of Darius in that qua
he approached the Danube.[3] Thucydides later ref
them as still in the region of the Balkans and the Dan
and again later we read of their being encountered
conquered by Alexander the Great in his Thracian
The geographer Strabo, who wrote in the reigns of Aug
and Tiberius, defines their position with much care, and
fixing the locality of the Suevi on the Elbe, he desc

had dialectically the form Heorinand or Eorinand, and that *Jorn*
is the Latinised equivalent. Grimm thinks that the first elem
the name corresponds with A.S. *eofor*, a boar, as in O. H. G.
nand.—*Kleinere Schriften*, vol. iii. p. 174, &c.

[1] See Mommsen's *Jordanis Romana et Getica* in *Monumenta*
manicæ Historica.

[2] It is also known and invariably quoted by Gibbon as *De*
Geticis. His other work, *De Successione Temporum*, has no be
on Gothic history.

[3] Herod., iv. 93, &c. [4] Thucyd., ii. 96. [5] Strabo,

that of the Getæ as marching with it, as lying near the Herz Forest, and including a portion of the Herz Mountains. Of its exact northern boundaries he is not aware, but on the south it stretches along the Danube towards the Euxine.[1] About this time, according to Strabo, the Getæ were ruled by Βυρεβίστας, who is also mentioned by Jornandes, and whose name, evidently Teutonic, is for such a form as Burg-wista, the "town-leader," as Ariovistus appears to be for *Harja-wista*, the "army-leader." This Βυρεβίστας was slain in a sedition, but not before he had subdued several adjacent peoples and caused serious alarm at Rome.[2] Early in the first century Ovid was living in exile at Tomis, on the Euxine, a city said to have been founded by a Greek colony from Miletus, but in his day inhabited mainly by Getæ; and his remarks on the people and their language, which he appears to have acquired, are full of interest. He speaks of the long flaxen hair, which we recognise as one of the characteristics of the Teutonic race, and mentions that he found a resemblance in their speech to the Greek, which he naturally set down to Greek influence, but we should rather explain as due to original linguistic affinity.[3] This remark of Ovid is the most important reference in the early writers to the language of the Getæ, with the exception of a list of herbs

[1] Strabo, 294, 304. [2] Strabo, 303; Jornand., c. 11.

[3] "Pellibus et laxis arcent mala frigora braccis
Oraque sunt longis horrida tecta comis
In paucis remanent Græcæ vestigia linguæ
Hæc quoque jam Getico barbara facta sono."
—*Tristia*, v. 7, 49–52.

"Hic mea cui recitem nisi flavis scripta Corallis
Quasque alias gentes barbarus Hister habet."
—*Epistola ex Ponto*, iv. 2, 37–38.

It is obvious from the whole tenor of the poems that these Coralli must have been Getæ. The name is apparently connected with that of Corillus, a Getic king mentioned by Jornandes (cap. 12), and with the Gothic form *kaurila*, from *kaurs*, heavy. The circumstances under which Ovid wrote would probably lead him to exaggerate the barbarousness of the Getæ.

made by Dioscorides, who is believed to have written in the first century. A large number of the names are given in the Dacian tongue, which was similar to that of the Getæ, and, as we should expect, many of them find an explanation or an etymologue in the Gothic and other Teutonic languages.[1]

It was at the beginning of the second century, in the reign of the Emperor Trajan, that the Roman frontier, which had hitherto lain at the Danube, was carried beyond, and the province of Dacia was formed, after a protracted war. The Getæ appear to have retired rather than submitted, and to have soon returned with new force, new allies, and increased numbers. In less than half a century (A.D. 166) we read of the Dacian frontier being ravaged by the Astingi, who, without doubt, were either Goths or the closely allied Vandals, and with them are associated the Κοστνοι, whose name suggests the Gothini of Tacitus.[2]

It is remarkable, however, that as the Teutonic peoples come more distinctly into light on the Danubian frontier, the name *Getæ* disappears from history, except in so far as it is consciously used as an alternative for Gothi; and this has led to the unlikely supposition that the great and warlike Getic nation, after holding their ground for so many centuries, had been absorbed or dispersed, and that the Goths, notwithstanding the similarity of name and many coincidences, were a distinct people. The historical evidence is as strongly against such a view as the supposition is intrinsically improbable.[3] Ælius Spartianus, who writes in the latter half of the third century of events near the beginning of the century, and is the first to mention the Goths by that

[1] See p. 19, &c.

[2] Dion Cassius, lxxi. 12; Petrus Patricius, in *Exc. legat.*, ed. Bonn, p. 124.

[3] The whole question is very fully discussed in Grimm's *Geschichte der Deutschen Sprache*. The identity for which he contends is denied or doubted by some writers, but is considered by Canon Rawlinson historically certain.—*Rawlinson's Herodotus*, iii. pp. 69, 180.

name in connection with the region of the Danube, thus refers to their identity with the Getæ:—"When Caracalla had assumed the surnames of Germanicus, Arabicus, and Alamannicus (having conquered the nations of the Alamanni), Helvius Pertinax, the son of Pertinax, is related to have said in jest, 'Add, if you please, that of Geticus Maximus,' because he had slain his brother Geta, and when he crossed to the East had defeated in irregular battles the Goths, who were called Getæ." Elsewhere, referring to the same circumstances, he remarks, "Geticus quasi Gothicus."[1] The same belief is implied by the orator Julian[2] in the fourth, and by Claudian, the poet,[3] in the fifth century, and is directly asserted by Philostorgius[4] and Jornandes.[5]

From the latter years of the second century the incursions or invasions of the Goths became more frequent and more formidable, the invaders being sometimes repulsed, at other times bought off by a subsidy, their settlements extending not only along the Danube, but also on the northern coast of the Euxine as far east as the Tauric Chersonese or Crimea.[6] As in an earlier age the Getæ were associated with the Scythians, and were sometimes confounded with them, so later the Goths are found acting in conjunction with ruder tribes, especially with the Alani, whom some have identified with the Massagetæ,[7] and they are actually, though incorrectly, classed as Scythians by Trebellius Pollio.[8] There

[1] Ælius Spartianus; Antoninus Caracalla, 10.; *Ant. Geta*, 6.

[2] Julian's Ἐγκώμιον, Orat. 1. [3] Claudian, *De Bello Getico.*

[4] Photii epitome Philostorgii, in *Eccl. Hist.*, ii. 5.

[5] Jornand., *passim.*

[6] The vast numbers in their armies and the immense territory over which they at this time extended (see Gibbon, x.; Taylor's *Greeks and Goths*, p. 46, &c.), as well as their ability to meet the disciplined forces of the Romans, make it impossible that they could but recently have come from a remote and obscure region of the North, as has been supposed. The account of their march southward given by Gibbon (cap. x.) is not historical.

[7] Ammianus, 23, 5. [8] Treb. Pollio in Claud., vi.

must have been considerable differences among a people so widely distributed as those included under the Gothic or Getic name, and those towards the east doubtless resembled their Scythian or Sarmatian neighbours in manners and mode of war. Ovid at Tomis refers to them as archers[1] (like the Scythians), but in their conflicts with the Romans they appear to have fought chiefly with the long *contus* or pike, with which, by their steadiness in action, they were able to encounter equally the Roman legions and the active cavalry of the Heruli.[2] It was the advance of the Huns (A.D. 370) that finally brought the Goths in an overwhelming wave on the Roman Empire; for the assassination of the great Hermanric, who seems to have united all the Goths as well as kindred peoples in one great kingdom, was followed by dissensions, and they were thus unequal to opposing these new hordes from the far East, whose appearance and ferocity inspired a superstitious terror.[3] The Ostro or Eastern Goths, who were the first to encounter them, yielded and became their subjects. The Wisi or Western Goths, panic-stricken, obtained leave from the Emperor Valens to cross the Danube into the province of Mœsia, where a number of their fellow-countrymen had been previously allowed to settle at a time when, being Christians, they were persecuted, and had consequently migrated with their Bishop Wulfila.

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[1] "Vivimus assiduis expertes pacis in armis.
Dura pharetrato bella movente Geta."
—*Ep. ex Ponto*, i. 8, 5, &c.

[2] "Ibi admirandum reor fuisse spectaculum, ubi cernere erat contis pugnantem Gothum, ense furentem Gepidam, in vulnere suo Rugum tela frangentem, Suavum pede, Hunnum sagitta præsumere, Alanum gravi, Herulum levi armatura aciem struere."—*Jorn.*, c. 50.

"Quamvis velocitas eorum [Herulorum] ab illis crebro bellantibus non evacuaretur, Gothorum tamen stabilitati subjacuit et tarditati."—*Jorn.*, c. 23.

[3] They were believed to be the offspring of witches that had been expelled by the Goths as *Haliurunas*, or "Hell-leaguers," and of evil spirits.—*Jorn.*, c. 24.

In the graphic pages of the *Decline and Fall of the Roman Empire* it is best told how the immense host, thus admitted, were urged by famine and provoked by the greed of Roman prefects to take up arms and ravage the country; how the wave, bearing down all opposition, rolled on almost to the gates of Constantinople, when they were for a short time pacified by the favourable conditions granted them. Serious hostilities were renewed at intervals, and before long Rome itself trembled at the formidable name of Alaric.[1]

This remarkable man, a statesman as well as a soldier, was able at one and the same time to reign as king of the Wisigoths and to hold the office of master-general of Illyricum under the Roman government, and was seemingly not indisposed to act as the ally rather than as the enemy of the Emperor. His action in invading Italy, three times besieging Rome, and finally sacking the city (A.D. 410), was not without provocation in the folly and insolence of Honorius and his ministers. After the premature death of Alaric in Calabria the Wisigoths marched into Gaul, where subsequently, as the allies of Rome, they were instrumental in defeating Attila and the Huns at the battle of Chalons (A.D. 451), and in thus rescuing that part of the empire from a truly barbarian people. In Gaul they established themselves at Toulouse, and a section passing over into Spain, founded that Gothic monarchy which existed till the invasion of the Moors, and was in a sense maintained afterwards in the mountains of the Asturias.

The Ostrogoths, who had long remained subject to the Huns, revolted and recovered their independence, and after varied fortunes they set out on an expedition under Theodoric, who had received a kind of commission from the Emperor Zeno to recover Italy from Odoacer and the Heruli, and to govern it as in some undefined sense the Emperor's representative. Their march of 700 miles from Pannonia into Italy has been thus described:—"The march of Theodoric

[1] Gibbon, xxvi., &c.

must be considered as the emigration of an entire people; the wives and children of the Goths, their aged parents, and most precious effects, were carefully transported; and some idea may be formed of the heavy baggage that followed the camp by the loss of two thousand waggons which had been sustained in a single action in the war of Epirus. For their subsistence the Goths depended on the magazines of corn, which was ground in portable mills by the hands of their women, on the milk and flesh of their flocks and herds, on the casual produce of the chase, and on the contributions which they might impose on all who should presume to dispute their passage or to refuse their friendly assistance."[1] In the result (A.D. 493), Odoacer and the Heruli were overpowered; Rome received Theodoric as a deliverer, and Italy a line of Gothic kings, whose rule extended with more or less completeness of authority over a period of sixty years.

Theodoric the Great had spent eleven years of his youth as a hostage at Constantinople, and received in great part a liberal and courtly education, though it is said, on good authority, he paid so little attention to letters that he was unable to write his own name. His government of Italy during a reign of thirty-three years presents a remarkable historical phenomenon, from the account equally of his own minister, Cassiodorus, and of Procopius, the secretary to Belisarius, the Goths' most formidable foe. His 200,000 men, with the natural proportion of women and children, appear as a martial community distributed throughout the country, holding their lands on military tenure, governed by their own laws, whilst the Italians remained subject to the Roman code, and professing, with few exceptions, the Arian faith in antagonism to the national religion. Yet, until towards the close of his reign, there are no recorded instances of serious oppression, nor any considerable indications of the friction we might expect between the different races and systems. He reigned as king of Italy impartially over the

[1] Gibbon, xxxix.

Roman and the Goth; he not only tolerated the Catholic Church, but paid its clergy every mark of respect, and, in the remarkable words of Procopius, "Though nominally a despot, he was in fact a true king, and not inferior to the best from the foundation of Rome."[1] Both form and substance of the imperial administration were retained. The people enjoyed peace and prosperity. Italian boys learned the Gothic tongue; the Goths assumed the Roman dress; and if they had generally little regard for letters, there were some eminent exceptions, as Amalaswintha and Theodahatus. It was probably the antagonism of creed more than any other cause which hindered amalgamation and marred the permanence of the Gothic throne. The latter days of Theodoric were clouded and his temper soured by troubles arising chiefly from this source, and his memory bears a deep stain from the cruel death of Boethius. Under his successors, opposition to the government became more serious, ungenerously encouraged and aided from Constantinople;[2] and though the Gothic kingdom was maintained for many years, with very varied success, by Athalaric, Theodahatus, Witigis, Totila, and Teias, against Belisarius, Narses, and the forces of the Eastern Empire, it was finally extinguished and the last king slain, A.D. 553. Some of the Goths remained as the soldiers or subjects of the Emperor of the East, who governed Italy by an Exarch at Ravenna; others migrated and were lost sight of, probably merged in other Teutonic nations.

The Goths of the Crimea.

About the year 1554 the traveller Augerius de Busbeck discovered a community of Goths in the Crimea, where they

[1] Procopius, *De Bello Gothico*, i. 1.

[2] The excellence of the Gothic government is set forth in a splendid passage in Procop., ii. 6; and the Gothic ambassadors indignantly complain to Belisarius that the Eastern Emperor, who had not asserted his claim to Italy in its misery of oppression under Odoacer, was seeking to overthrow those who had become its lawful rulers.

are believed to have existed since an early settlement in the middle of the third century, when they were numerous and powerful on the shores of the Black Sea.[1] Their language at the time of the discovery appears from specimens given to have been still Gothic in character, though affected by the neighbouring Sclavonic. They are now no longer traceable.

Wulfila or Ulphilas.

The name Wulfila, a diminutive of *Wulfs*, wolf, is more commonly met with in the Græcised form of Ulphilas. Philostorgius has Θυρφίλας,[2] but Jornandes and Cassiodorus give the more correct *Vulphila*[3] and *Vulphilas*.[4]

About the middle of the third century an invading party of Goths had carried off from Cappadocia a number of captives, among them the ancestors of Wulfila and some ecclesiastics, who, it is said, were the first to introduce Christianity among them.[5] Later, we have accounts of the persecution of the Christian Goths and of Bishop Theophilus, styled *Episcopus Gothorum*, who was present at the Council of Nicæa. But nothing is known as to the nature of his charge and his work, and it is chiefly with the life and times of Wulfila that the general conversion is associated.

Wulfila was born among the Wisigoths, north of the Danube, A.D. 311, and at the age of twenty-one was sent to Constantinople as a member of an embassy or a party of hostages. Most likely a Christian from the first, he there cultivated letters, and was ordained Lector and subsequently Bishop. His people were still north of the Danube, and he laboured among them for seven years in that region previous to his settlement in Mœsia, whither he migrated with his persecuted followers, the "Gothi Minores" of Jornandes,[6]

[1] Pallman, ii. 3; Köpke, 123; Massman, *Zeitschrift für Deutsches Alterthum*. Even up to 1750 there seem traces of them. Bradley, *The Goths*, p. 364.

[2] Philost. in *Hist. Eccl.*, ii. 5. [3] Jorn., 51.

[4] *Hist. Trip.*, viii. 13. [5] *Hist. Eccl.*, ii. 5. [6] Jorn., 51.

who have become known as "Mœso-Goths" in a later age. The general rush of the Wisigoths across the Danube followed in A.D. 376, when the acceptance of Christianity was one of the conditions imposed by the Emperor Valens; and though heathenism no doubt lingered to some extent among them, and a small band under Athanaric, who had absolutely refused to renounce it, had preferred to remain without the limits of the empire, yet the adoption of Christianity appears to have proceeded rapidly, and to have quickly extended to the Ostro-Goths. Arianism was, however, at the time, the reigning faith of the empire; it was also that to which Wulfila leaned (as his own declaration in the recently discovered record of Auxentius places beyond doubt), and it naturally became the creed of these new converts,[1] the more so as Wulfila's influence over his people was so great that, according to Sozomen,[2] "They were firmly convinced he could neither do nor say anything that was wrong." He died in 381, honoured equally by Arian and Orthodox.[3]

[1] Jornandes, however, was vehemently orthodox, as we learn from such passages as the following:—"Sic quoque Vesegothæ a Valente imperatore Ariani potius quam Christiani effecti" (c. 25), and his comment on the Emperor's being burnt to death in the house where he had taken refuge: "Cum regali pompa crematus est, haud secus quam dei prorsus judicio, ut ab ipsis igne cumburetur, quos ipse veramfidem petentes in perfidiam declinasset, et ignem caritatis ad Gehennæ ignem detorsisset" (c. 26).

[2] *Hist. Eccl.*, vi. 37.

[3] In addition to the above authorities we have brief references to Wulfila by Socrates (*Hist. Eccl.*, iv. 33) and Theodoret (*Hist. Eccl.*, iv. 37). The record ascribed to Auxentius, Bishop of Dorostorus in Silistria, A.D. 388, has a special interest, as containing the confession of his faith:—"Ego ulfila episcopus et confessor semper sic credidi et in hac fide sola et vera testamentum facio ad dnm meum credo unum esse dm patrem solum ingenitum et inuisiuilem et in unigenitum filium eius dnm et dm n opificem et factorem universe creature non habentem similem suum ideo unus est omnium ds qui et de nostris est ds et unum spm scm uirtutem inluminantem et sanctificantem . . . nec dm nec dnm sed ministrum Xpi." See Waitz, *Ueber das Leben und die Lehre des Ulfila*; Max Müller's *Lectures*, vol. i. Lect. v.

To Wulfila is universally ascribed the Gothic version of the Scriptures, and also, but on mere conjecture, a commentary on St. John's Gospel, of which a fragment remains.[1] Though only portions are extant, he is said to have translated the whole of Scripture with the exception of the Books of the Kings, which he thought undesirable to place in the hands of a too warlike people. His version appears to have been influenced by the Latin, and differs on some important points from the received text, but on the whole comes nearer to it than several other versions of the same age.[2]

The Northern Goths.

The Goths of the North must have been from an early period to some extent separated from the more southern section, though all are believed to have been united under the rule of Hermanric. The Gota of Sweden, who held a much more extensive territory than the modern Gothland, appear in the Northern sagas as the rival race of the Swea, with whom hostilities were perpetual. The Hrethgoths are found, like the earlier Guttones and Gothones, along the southern shore of the Baltic.[3] Reithgotarland[4] is also used as the name for Denmark, and the term Hrethmen is applied in Beowulf[5] to the Danes. The advance of the Huns from the East, which impelled the main body of the Goths southward, and completely separated them from the northern branch, must naturally have caused a westward movement also;[6] and hence in great part the general shifting of the Teutonic populations and the extensive migrations of the

[1] See p. 17.

[2] Scrivener's *New Test. Criticism*, 3d ed., pp. 309, 406.

[3] See Grimm's *Geschichte*, 740, 741.

[4] This is apparently the land of the Hreth-Goths, but it has also been explained (Otte's *Scand. Hist.*, p. 19) as the firm or continental Goths' land, in opposition to Ey-Gotaland, the insular Goths' land.

[5] Beowulf, 894.

[6] In the Skôp (240–246) there is the following suggestive allusion

fifth and sixth centuries. The Sclavonic and Lithuanic peoples, who afterwards occupied the whole of Northern Prussia, pressed upon the Hrethgoths, and the latter on the more westward Angles and Frisians, who migrated to Britain so extensively, that Procopius, about A.D. 550, speaks of Angles, Frisians, and Britons as comprising the population of the island;[1] and under the continued pressure migrations of Hrethgoths in the same direction may probably have followed. The close correspondence of the names Gota and Jota, supposing *g* to have become *y* (as in Eng. *yearn*, Goth. *gairnjan*, Lowland Scotch *yett*, Eng. *gate*) suggests that the Jutes, who were among the first settlers in Britain, also belonged to the Gothic stock; for though the tendency of *g* to *y* (or *j*) is not actually found in the Scandinavian languages, it may well have existed at an early period in the Jutish dialect as in English.[2] With the presence of such an

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to the incursions of the Huns being felt in the northern part of Europe :—

"Ful oft thær wig ne alæg	Full oft there war ceased not
thonne Hræda here	when the Hræds' army
heardum sweordum	with hard swords
ymb Wistla-wudu	about the Vistula-wood
wergan sceoldon	had to defend
ealdne êthel-stól	their old native seat
Ætlan leódum."	from the folk of Attila.

There can be little question as to the identity of these Hræds or Hreths with the Hreth-Goths.

Their geographical position relatively to the Angles is indicated by the Skôp (13–15) :—

"Hreth cyninges	The Hreth-king's
hám gesohte	home (he) sought
Eástan of Ongle."	east of the Angles.

[1] Procop., *Bell. Goth.*, iv. 20.

[2] In some old Danish monuments we have *Gutland* for Jutland (Stephens' *Run. Mon.*, p. 979), and in Edward the Confessor's laws Jutland is *Gutlandia*. Alfred the Great renders the *Juti* of Beda by *Geatas*. Grimm, however, maintains that the Jutes, the *Eudoses* of Tacitus, were distinct from the Goths.—*Geschichte*, 738.

element may be connected the assignment (real or ironical) referred to by Belisarius, when the ambassadors of the Gothic kingdom in Italy spoke of their having restored Sicily to the Emperor, and he replied, "But we assent to the Goths holding the whole of Britain."[1] It is significant that Beowulf, the hero of the Anglo-Saxon epic, is a Goth, and it is in praise of the Gothic Hermanric that the skôp or gleeman is most enthusiastic.[2] In the names Hastings and Harding we have interesting memorials of the renowned Astingi or Hastingas,[3] the "long-haired."

Gothic Literature and Language.

There is reason to believe that the art of writing was to some extent known among the Goths at an early period, but it was confined to a select few, and existed as a secret and

[1] ἡμεῖς δὲ Γότθοις βρεττανίαν ὅλην συγχωροῦμεν ἔχειν.—Procop., *Bell. Goth.*, ii. 6.

[2] Both these poems, though written in the Wessex dialect of the Anglo-Saxon of the tenth century, must be pronounced, from internal evidence, to have originated on the Continent and at a much earlier date (see Latham's *Handbook*, §§ 75, 76). *Beowulf*, which may almost be regarded as an English Iliad or Odyssey, is probably a collection of poems or songs, modified in their language in the course of transmission through several generations, collected and unified by some Anglo-Saxon Homer.

[3] The form (in Cassiodorus *Hasdingi*) is that of a patronymic, as from *hasd*, haired, and it is probably the same name rendered by *Capillati*, which, according to Jornandes (c. 11), was at one time generally adopted by the Goths, and retained up to his day in their songs with the sense of "illustrious." He speaks, however (c. 22), of the Asdingi as the most warlike and distinguished of the Vandal race, and it would appear that the name, which was clearly a title of honour (Lydus, *De Magistratu*, p. 248), was common to both these very closely allied peoples; but the term *garding*, a noble, found in an old Spanish or Visigothic record and identified by Latham (*Handbook*, § 136), is more probably another word, and derived from *garda*, a house. It may be noted as somewhat singular that the etymological equivalent for Eng. *hair*, Germ. *haar*, Lat. *cri-nis*, does not occur in our Gothic literary remains, and we have instead *tagl* and *skufts*.

almost mystic art until the age of Wulfila and their conversion to Christianity. Our oldest literary remains, which comprise nearly all that is extant of Gothic literature, date from this epoch. Of the version of the Scriptures ascribed to Wulfila, we have a great part of the New Testament and a very small portion of the Old. We have also the fragment of the Commentary on St. John ascribed to him. The other remains are a still more fragmentary calendar, and two original title-deeds, written mostly in Latin, but containing some signatures and attesting passages in Gothic. All our manuscripts are believed to belong to the period between the latter part of the fifth and the middle of the sixth century; all were found in Italy except the Codex Carolinus, found in Alsace, which is believed to have been brought from Italy previously, and the beautiful Codex Argenteus, written on purple vellum in letters of gold and silver, which is adjudged from the style of execution to have been certainly the work of Italians.[1]

Of the two title-deeds, one is of peculiar interest. It is a disposal of marshland by the spirituality of the Gothic church

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[1] The Gothic MSS. are the following:—

I. The Codex Argenteus, preserved for the last two hundred years in the Royal Library at Upsala, and for many centuries previously in the monastery of Werden in Westphalia, which contains the greater part of the Four Gospels. It first came into notice towards the end of the sixteenth century, and was the first specimen of Gothic to receive attention in modern times.

II. The Codex Carolinus, discovered in 1662 at Wolfenbüttel, to which place it had been conveyed from the monastery of Weissenberg in Alsace in the previous century. It contains portions of the Epistle to the Romans.

III. The Codices Ambrosiani, also known as the Milan MSS., discovered in the monastery of Bobbio in 1818 by Cardinal Mai and Count Castiglione. They comprise fragments of (1) Ezra and Nehemiah, (2) the Gospel of St. Matthew, (3) the Pauline Epistles, (4) the Commentary or Skeireins, (5) the Calendar.

IV. The Ravenna and Arezzo title-deeds, found among the church archives. The former is preserved in the Library at Naples, and is

of St. Anastasia at Ravenna, described as "ecclesia legis Gothorum," to Petrus, who held the magisterial office of Defensor; and it alludes to his having previously lent a sum to this body at a time of peril, referring, it has been conjectured, to the siege of Ravenna by Belisarius. The document is assigned by Marini and Pertz to 551. It must have been executed before 553, when the church property of the Arians was made over to the Catholic Church by an edict of Justinian. Like the substance of the document, six of the subscriptions are in Latin. Four are in Gothic, being those of the *papa*, the deacon, and two *bokarjos* or lectors. Two subscribers put their mark, being unable to write from weakness of the eyes, and six apparently from ignorance of letters, as no reason is assigned; but five of these last are *ustiarii* or doorkeepers.[1]

Here may be mentioned among Gothic remains a few words curiously preserved in a Latin poem, *De conviviis barbarorum*, in a MS. pronounced to be at least as old as the seventh century, and possibly much older. It commences with—

> "Inter *eils* Goticum *scapjamatziaia drincan*
> Non audet quisquam dignos educere versus."

The italicised expressions apparently contain the Gothic words *hails*, hail! *skapjan*, to make, or possibly to sing (*cf.* A.S. *scôp*, a gleeman), *mats*, meat, or *matjan*, to eat, *jah* and,

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sometimes known as the Neapolitan document; the latter has been for some years lost.

To these may be added the Vatican MS. of three leaves of the Commentary, and the Turin MS. of two leaves of the Epistles, both MSS. being originally parts of those included under III.; and also the Salzburg MS., which contains a few Gothic words and numeral signs.

The title-deeds are written on papyrus; the other MSS. are on parchment, and several are palimpsests. There are two copies of some parts of the Gospels and Epistles.

[1] See p. 116. The whole text of the document, with beautifully executed facsimiles of a portion, is given in Massman's work *Die Gothischen Urkunden von Neapel und Arezzo.*

drigkan (pronounced *drinkan*), to drink. The Latin writer may, however, have imperfectly caught some of the "barbarous" words, or may have modified them to suit his verse.[1]

We have also the Dacian names of herbs in the work of Dioscorides, *περὶ ὕλης ἰατρικῆς*, which may be accepted as approximately Getish, as Strabo states that the two nations were *ὁμογλωττοι*. The following are some of the most remarkable, with their explanation or parallel forms in the Teutonic languages.

δοχελᾶ, Dacian for Greek *χαμαιπίτυς*, the "ground-pine," is found in Anglo-Saxon as *thacele* or *facele*, a torch. In Old High German the latter form occurs both as a torch and as a pine.

δύν, for Latin *ουρτίκα*, a nettle, is evidently the same word that is found in Gothic *weiga-deina*, a thistle (St. Matt. vii. 16).

μόζουλα, for Greek *θύμος*, thyme, is apparently connected with Eng. *moss* and Old Norse *mosi*, which is used for musc. The form is that of the Gothic diminutive, as in *Wulfila*, from *wulfs*.

πριαδήλα and *πιγρίνα*, for the plant termed in Latin *βαρανούτα*. The first of the two Dacian names may be compared with the Gothic diminutive form *frijodila*, from *frijoths*, loved. In Old High German we have *friudila*, a friend, and in a gloss the plant parthenium is rendered as *vridelisoge* or "friend's-eye." The second name, *πιγρίνα*, suggests Gothic *fagrs*, fair, with the *n* belonging to the oblique cases.

προδίσσνα, for the Latin *νίγρουμ βεράτρουμ*, nightshade, appears to be connected with Gothic *froths*, wise, *fraþjan*, to understand, the plant being formerly regarded as a remedy for insanity.

[1] The meaning of the first line seems to be, "'Mid Gothic shout of 'hail!' singing, eating, and drinking," which makes good sense with the second, though it is somewhat differently explained by Grimm (*Geschichte*, 455).

ραθίβιδα, for the Greek ασπὶς αττικός, may be connected with the Old High German *rad*, a wheel, the idea suggested by ασπὶς, star, being similar to that of "wheel-shaped." The form, with β for *w*, approximately corresponds with that of a Gothic past-participle feminine *rathwida*, as from a verb *rathwjan*, like *bandwida* from *bandwjan* to proclaim.

σαλία, for the Latin *κορνυλάκα*, Greek τράγιον, is apparently identical with Old Norse *selja*, Anglo-Saxon *sealh*, a willow, which has the resemblance to goat's horns implied by the Latin and Greek names, and in fact receives in botany the epithet "capræa."

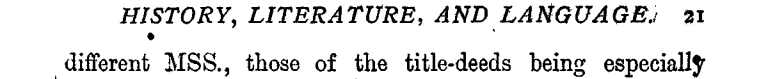
σέβα, for the Greek ακτή. The description given of this plant, as having reed-like blades, καλαμοειδεῖς ἔχουσα κλάδους, suggests a comparison with Old Norse *sëf*, a bulrush, Danish *siv*, reed-grass, Anglo-Saxon *sifthe*, bastard wheat.

There are others which have a distinctly Gothic appearance, as κυκωλίδα, which has, like ραθίβιδα, the form of the past-participle; κοτίατα, grass, which has the exact form of a neuter adjective, as from *kotus*, and τουλβηλά, which is another instance of a Gothic diminutive.[1]

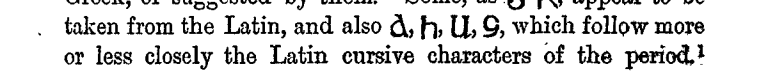
The Gothic characters show considerable variation in the

[1] See Grimm's *Geschichte*, 203–207, from which the explanations of the above forms are substantially taken, with the exception of ραθίβιδα, which Grimm indeed compares with O. Norse *rathabid=tempus consultandi*, and with O. H. G. *rad*, Lat. *rota*, but without suggesting an explanation of βιδα. In support of the view that β is here for Teut. *w*, *cf.* the representing of Lat. *v* by β in Ιόβις, *Jovis*, βένερις, *veneris*, though Lat. *v* was nearly, if not quite, *w*, and is elsewhere transliterated as ου by Dioscorides, as in ουαλέντια, *valentia*. Mr. Douse proposes to read *rathirida*, a reduplicate form, suggesting, however, as an alternative that it may be the same as A.S. *hræth-bita*, "quick-biter," a beetle, a name applicable to a plant if of pungent taste (Grimm's Law, § 52). Mr. Douse also gives ingenious and probable explanations of some other words, in particular of φιθοφθεθελά, Lat. *cincinnalis* ("maidenhair"), which he reads as for φιθοφεθελα and cognate to Eng. *feather*, and of σικουπνοέξ (an emetic) = Teutonic *Siuka-bana-wäx*, "sick-(man's)-bane-plant."

different MSS., those of the title-deeds being especially divergent from the general type, which is given below :—



This alphabet, the compilation of which is ascribed to Wulfila, is of a curiously composite character. It is obvious that most of the characters are either identical with the Greek, or suggested by them. Some, as S K, appear to be taken from the Latin, and also d, h, U, G, which follow more or less closely the Latin cursive characters of the period.[1] The origin of ⊙ is unknown; it may have been an arbitrary symbol. ᚠ and ᛟ are reproduced from the older Teutonic alphabet known as the Runic, as will be seen on comparing the above with the following specimen of the runes from East Gothland, Sweden :—



The Gothic letters for *f* and *th* also approximate to the runic forms, more especially in certain MSS., where we find the upper of the two side-strokes of F made with an upward curve, bringing it very near to the rune ᚠ, whilst the form for *th* is often written with a complete loop on the one side and a slight continuation or a mere dash on the other, thus

[1] The characters for *a* and *d* are found almost exactly in the Gothic form in the Dacicæ Tabulæ ceratæ (of the second century) found at Verespatak, the old Alburnus. See *Corpus Inscriptionum*, p. 921, &c. Doni's copy of the lost Arezzo deed gives D, corresponding with the Latin cursive instead of the usual Þ.

becoming very similar to the rune ᚦ, and showing how the one form might naturally be produced from the other. In one late runic specimen we actually find the Gothic form for ᚦ, and in several the rune ᛦ takes exactly the form of Gothic ᚹ.[1]

The Origin and the Order of the Runes.

There are some two thousand runic pieces in our hands, monuments, weapons, ornaments, parchments, &c., of which about three-fourths have been found in Sweden, some in other parts of Scandinavia, many in England and Scotland, and a few in other localities. In Germany there are no known runic monuments, but nine small and easily portable runic pieces have been found, four at Dannenberg in Hanover, two at Cöslin in Pomerania, and the others at Augsburg, Muncheberg, and Osthof in Rhinlaesse respectively;[2] this extreme rarity of runic remains in Germany proper suggesting that the few found there may have been of non-German origin and imported. One solitary runic clasp has been found in France, at Charnay, in Burgundy. In the south-east of Europe there have been two important finds. In the year 1799 a hoard of golden vessels was discovered at Gros Szent Miclos in the old Dacia, many of them bearing partly runic inscriptions, with regard to which Professor Stephens remarks:—"They are apparently one of those missing links in the long list of half Phœnician, half Etruscan, more or less runic alphabets, of which so many have existed in eastern and western lands."[3] In 1838 a runic ornament, apparently a large neck-ring, was found, along

[1] See Stephens, pp. 110, 143, and the facsimiles in Massman's *Skeireins* and *Die Gothischen Urkunden;* from such MSS. we get a better idea of the ordinary type of the Gothic characters than from the artistically executed Codex Argenteus, of which a few lines in facsimile will be found in Bosworth's *Gothic and Anglo-Saxon Gospels.* To the letters that approximate to the runes should perhaps be added ᚷ, which comes very near to ᚸ.

[2] Wimmer, *Runeskriftens oprindelse og udvikling i Norden*, p. 57, &c.

[3] Stephens, p. 571.

with a number of things not inscribed, in a mound near Petrossa in Roumania; its locality and its probable date, which Professor Stephens puts at A.D. 200,[1] as also the occurrence of *Gutan* in the inscription, connect it with the Goths of the Danube. The runic alphabet or Futhark, as it is called from the order of the letters, varies greatly, according to time and place, both in the form and in the number of its characters. The common division into elder and younger runes may give place to the better classification into (1) Old Northern, the oldest class, some specimens of which are believed to date from the second century, (2) Scandinavian, (3) Anglo-Saxon,—both the latter classes of a somewhat later date. They embrace altogether a period of about a thousand years.

The origin of the runes is still a matter of some uncertainty. It is plain that they follow the general Phœnician type, which we have also in the Classical alphabets. It has been suggested that they were derived direct from a Phœnician source, and it is true, as pointed out by Lenormant,[2] that some of the characters come rather nearer to the Phœnician than to the Græco-Italic form. It is maintained, on the other hand, by Dr. Wimmer,[3] that they were adopted from the Roman alphabet after the conquests of Julius Cæsar had brought the empire into contact with Germany; but it is a serious objection that some of those old Italian characters which resemble the runes were rare forms, as ᚨ

[1] Stephens, vol. ii. p. 567; vol. iii. p. 16. The inscription is GUTANIOWI HAILAG, which (though otherwise explained by Stephens) obviously comes very near the Gothic *Gutane awi hailaga*, "the Goths' sacred ewe," and the ring may have been a collar for a sacred animal. The substitution of *i* for *e* is not infrequent in Gothic, and we have *o* for *a* in the runic TAWIDO on the golden horn (Stephens, 285), for Goth. *tawida*. Goth. *awi* is in Dutch *ooi*. Again, the feminine termination has fallen away in the Old Norse, and it is not therefore surprising to find *hailag* for *hailaga* in this inscription.

[2] *Essai sur la Propagation de l'Alphabet Phénicien*, vol. i. p. 112.

[3] *Runeskriftens oprindelse, &c.*

(*u*), ᛚ (*l*), or archaic, as ᛚ (*l*), ᛊ (*s*), at the time referred to,[1] and therefore unlikely to be selected. The absence, moreover, of any unequivocal German runic remains is strongly against the view that the characters found their way to the north through Germany. On the whole, it seems most probable that the alphabet was in the first instance learnt by the Getæ from the Greeks, who had important colonies in Thrace, and whose characters are found on the coins of the Thracian kings of the Odrysæ so far back as the fifth century B.C.[2] It might then well extend in a north-westerly direction to the Northern Goths and kindred nations without penetrating to the interior of Germany.[3] There is a general agreement that the runic writing first appeared in the north in the second century, and that it came with the art of working iron[4] and the use of the horse—borne, in fact, on a wave of civilisation. We cannot but suspect that there was a connection between this and the subjugation of the Dacian region beyond the Danube by the Romans in the earlier part of the century. The displacement of populations then effected probably caused a wave of migration bearing the art of writing and other elements of civilisation northwards.

The Latin characters having been derived from the Greek, many of the runes naturally come equally near to the forms of both alphabets, especially to their archaic forms; but ᚴ and ᛉ seem distinctively Greek, as also is ᚷ for *g*; for in the

[1] See Wordsworth's *Fragments and Specimens of Early Latin*, pp. 5, 7.

[2] See the catalogue of Greek coins in the British Museum—Thrace. The view that the runes were derived from the Greeks is ably maintained in *The Greeks and Goths* by Dr. Taylor, who gives reasons, mainly drawn from a comparison of the runes with the Ionian alphabet at different epochs, for supposing that they must have been adopted about 500 B.C.

[3] It is almost certain from the context that Tacitus in the well-known passage, "Literarum secreta viri pariter ac feminæ ignorant" (*Germania*, c. 19), is referring to the "secrets of literature," not to the secret of writing, and therefore tells us nothing either way as to the actual existence of the art among those whom he terms Germans.

[4] Stephens, p. 263; Wimmer, pp. 2–6.

language of the runes *g* was often guttural, as in modern German, like the Greek χ. Still more remarkable is the sign for the nasal *ng*, namely, ᛜ *k k* or ᛝ *g g*, as in ἄγγελος. The runic Futhark has, however, like the alphabet of Wulfila, a composite aspect. It was never stereotyped, and its coming later under the influence of the Roman alphabet may explain some modification in its forms, and the use of ᚲ for *k* instead of *g*, as also the presence of ᚹ with a value nearer to that of the Latin F than to that of the Greek digamma. The runic inscriptions generally read from left to right; but they sometimes run from right to left, and in this we seem to have another link connecting the runes with the Greek alphabet, the characters reading from right to left in some of the oldest Greek inscriptions (as in Phœnician and in the Egyptian hieroglyphics, the original source), or backwards and forwards in alternate lines (βουστροφηδόν), as we also find in some instances with the runes. What are believed to be the very oldest runic inscriptions known, however, run from left to right, and the other mode may conceivably have arisen independently of any connection with the Greek.[1]

The order of the runes in the Futhark shows some fluctuation, and additional signs are often found inserted or tacked on at the end. It appears, however, to be based on that of the Greek alphabet, and the divergence may for the most part be explained by a tendency to bring together letters similar in form or in sound, in order, we may suppose, to facilitate their acquirement.[2]

[1] Wimmer, p. 129, &c.

[2] Dr. Taylor explains the order on the same general principle, and shows that it applies also to the Arabic alphabet as compared with the Aramaic, from which it was derived. He, however, takes a different view from that given above as to the origin of some particular runes, and consequently as to the explanation of their position. Thus the original *a* is supposed to have been dropped, and ᚨ is explained as from E, the form ᛖ being met with on the Nordenhoff broach; ᚠ is from ᛒ; ᚢ, also found as ᚤ, is Thracian form of Greek γ; ᛗ is from H through a rare and intermediate runic ᚺ; and ᛞ or ᛑ from Thracian ⊕, θ, through the runic ᛟ, met with on the Frühaug bronze.

Of ᚹ, ᚠ, ᚦ, (*g*, *u*, *th*), it can only be said that they have a certain correspondence with the group *φ*, *υ*, *τ*, and they have probably been at some time transferred from the end to the beginning in a reversed order, which is, however, the less surprising as the runes were sometimes read from right to left. We then start with

ᚨ, *a*, the first letter of the Classical and Phœnician alphabets.

ᚱ, *r*, owes its position to its similarity in form to ᛒ, which was often open at the top, and is so found in the Gothic alphabet. The runes were sometimes inverted, which helped to confuse the two. Later ᛒ was transferred to another place, as explained below.

ᚲ, *k*, an old form of Greek *γ* and Latin C, has its natural place.

ᚷ, *g*, is inserted next from similarity of sound to ᚲ. The sounds of *g* and *k* have not always been perfectly distinguished. In Gothic we have such double forms as *gaurs* and *kaurs*, *raginon* and *reikinon*, like the Latin *Gaius* and *Caius*; indeed the one sign was used in Latin for both sounds till about 240 B.C.

ᚹ, *w*, a modification of the old Græco-Italic upsilon (whence also by inversion ᚠ), became similar and often identical in form with the rune ᚦ or ᚹ, *th*, and was consequently placed here; ᚹ, being Greek Δ with a side lengthened (a form actually met with in some Greek inscriptions), was then in its natural position, and must have been afterwards transferred to another place.

ᚺ, *h*, follows with the old value of Greek H, the rune for *ε* having been removed from its place and inserted elsewhere, for the reasons given below, and ᛉ not being required.

ᚾ, *n*, was evidently a convenient modification of N, which was placed next to ᚺ from similarity of form. It will be observed that in the Gothic alphabet N is commonly in the form ᚾ.

ᛁ, *i*, follows in natural sequence, *θ* not being required.

ᛃ, *y*, and ᛜ, *yo*, come next, being similar in sound to ᛁ; their origin is obscure.

The groups ᛒ, *p*, ᛉ, *a*, *r*, *z*, *x*, ᛊ, *s*, ᛏ, *t*, and ᛗ, *m*, ᛚ, *l*, ᛝ, *ng*, have been disturbed in position, which may have been due to some confusion between O and Ω, and the consequent tendency to bring *l*, *m*, *n*, next to Ω. Within the first group we have the order *π*, *ϱ*, *σ*, *τ*. In the latter we find the order ᛚᛗ as well as ᛗᛚ, and, the sound of ᛝ being cognate to *n*, the group approximately corresponds with *λ*, *μ*, *ν*. There is much uncertainty as to both the origin and the values of ᛉ: it is often found inverted.

ᛒ, *b*, originally next to ᚹ, may have been placed next to ᛏ from the similarity of its sound to Greek *υ* consonantal, which in *αυ* and *ευ* is nearly equivalent to *β*.

ᛗ, *e*, probably grew out of E placed sideways, as ᛞ, and was then removed from its natural place and inserted next to ᛗ, from similarity of form.

ᛟ, *o*, here closes the alphabet, as Greek Ω. In many Futharks, however, it is followed by other letters, obviously subsequent additions, and in the later ones it is always absent.

A very common and somewhat ancient addition after ᛟ is ᛞ or ᛞ for *d*, an adaptation of ᚦ.

The Gothic Language.

A peculiar interest attaches to the Gothic tongue from its being the earliest Teutonic speech of which we have any considerable remains. The Old Norse *Edda*, as a compilation, dates only from the eleventh century, though its language may be that of a somewhat earlier period. The old Saxon poem of the *Heliand* and the Anglo-Saxon *Beowulf* (as we have it) are probably not older than the ninth century, nor the Old High German *Hildebrand* than the eighth. The Gothic version of the Scriptures goes some four hundred years farther back, and may be assigned to about A.D. 350. The most ancient runic inscriptions indeed give us a glimpse

of something yet older;[1] but, consisting chiefly of names and a few set formulas, they add little to our linguistic knowledge; and whilst they are evidence of the possession of the art of writing at a very early period, its extreme rarity is reflected in the fact that the word *runa*, so common on the monuments, as applied to the characters, denotes in Gothic (as in Irish) mystery or counsel. To write is in Gothic *meljan*, which may be connected with Anglo-Saxon *mæl*, a picture, Sanskrit *mâla*, a line, and *mâlika*, a painter, and apparently meant, in the first instance, to depict.

Jornandes mentions the historic poems of the Goths, and their laws or *bilageineis*;[2] and though we cannot entirely accept his account of their civilisation in the first century, and of their acquaintance with science and philosophy, it is certain that their language in the version of Wulfila appears to have had considerable cultivation, and to be by no means the speech of mere barbarians. The Greek is rendered clearly and naturally both in the narrative of the Gospels and in the more abstruse thoughts of the Pauline epistles, and such passages as the following are expressed without any apparent effort or awkwardness:—

English Authorised Version.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.—2 Cor. i. 12.

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[1] Thus we have *ak* for Goth. *ik* on the Vappeby stone (Stephens, p. 33), with the older vowel as in Sk. *aham*, and in some of the earliest inscriptions we have the acc. sing. of masculine nouns with a vowel termination (Stephens, p. 25), a more primitive form than in Gothic.

[2] Jorn., c. 11. He has the Latinised form *belagines*, but it evidently contains the Goth. *lageins*, a laying-on, plur. *lageineis*. The Eng. *bye-law*, A.S. *bi-lagu*, is the same word, *bye*, Goth. *bi*, being prepositional, as in Goth. *bikwiman*, Eng. *become*, and not, as has been supposed (*Student's Eng. Lang.*, Lect. ii., note), the Danish *by*, a burgh.

Greek.

Ἡγὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ) ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

Gothic.

Unte hwoftuli unsara so ist, weitwodei mithwisseins unsaraizos, thatei in ainfalthein jah hlutrein guths, ni in handugein leikeinai, ak in anstai guths usmetum in thamma fairhwau, ith ufarassau at izwis.

Among borrowed words, besides those of an essentially scriptural character, as *apaustaulus*, ἀπόστολος, *pranfetus*, προφήτης, *aggilus*, ἄγγελος, we have also *karkar*, Lat. *carcer*; *maimbrana*, parchment, Lat. *membranum*; *kawtsjo*, Lat. *cautio*; *peika*, Lat. *picea*; *akeit*, Lat. *acetum*; *paurpaura*, Lat. *purpura*; *kubitus*, a bed, Lat. *cubitus*; *sinaps*, σίναπι, *ana-kumbjan*, to sit at meat, Lat. *cumbere*; *kapillon*, to cut the hair short, Lat. *capillus*. There are native Gothic words for a light or a torch, *liuhath*, *hais*, *skeima*, but for a lamp or a candle we have also *lukarn*, Lat. *lucerna*. A soldier is ordinarily expressed by *gadrauhts*, but to be a soldier by profession is *militon*, Lat. *militare*. Conscience is sometimes expressed by *thuhtus*, thought, and also by *gahugds*, understanding, but more frequently by *mithwissei*, from *mith*, with, and *wissei*, knowledge, which seems to have been formed on the model of Latin *conscientia* or Greek συνείδησις. The form *fadar*, father, is met with only once (Gal. iv. 6), the usual word being *atta*, which appears to be of an interjectional origin, as it is found in very remote languages.[1] The form corresponding to English *mother* is nowhere found in Gothic, *aithei*, a feminine form apparently connected with *atta*, being invariably used.

Gothic belongs to the Low German branch of the Teutonic languages, its phonesis giving (though with many exceptions) the aspirate for the soft mute of the High German and the

[1] Gr. ἄττα, Lapp. *attje*, father; Sk. *atta*, Finn. *aiti*, mother.

hard mute of Latin, Greek, and Sanskrit, with the other characteristic letter-changes falling under Grimm's Law.[1] It is generally more primitive in its forms than any other Teutonic idiom, but not invariably so: Anglo-Saxon, for example, gives *nigon*, a fuller form of *nine* than Gothic *niun*, and the Old High German has *mes*, the first person plural termination of the verb, where the Gothic has *ma* or merely *m*. It has left no direct descendant, for though the speech of Denmark and the South of Sweden must once have come very near to the language of Wulfila, it has now widely diverged, and of living languages it is English in its Teutonic portion that now comes nearest to the ancient Gothic, and it is possible to select whole sentences in which they actually approach identity, as in the following:—

Ik im thata daur.
I am the (or that) door.

Ik im hairdeis lambe.
I am the herd (or shepherd) of the lambs.

Galaith than in ain thize skipe thatei was Seimonis.
He went then into one of the ships that was Simon's.

Jesus kwath du imma, Gagg (pronounced *gang*).
Quoth Jesus to him, Gang (or *go*).

This similarity is now most marked in the speech of the North of England and the South of Scotland, where the Angle and Scandinavian elements preponderated, and where we still hear, for instance, *stane*, *hame*, *haill*, like Gothic

[1] Expressed by the series ASH, SHA, HAS, for the Classical, L. G., and H. G. tongues respectively. An ingenious theory was propounded in explanation of this "lautverschiebung" in Grimm's Law by Mr. Douse, who compared it to the substitution of *w* for *v*, and *v* for *w*, once common in Cockney English, as in "werry" for *very*, "vaggin" for *waggon*. Mr. Douse supposed that the so-called High German was once, speaking broadly, the language of a *lower* stratum of the Teutonic population, and that at a still earlier time both High and Low German stood to the Classical tongue in a somewhat similar relation (§ 54, &c.). It is understood, however, that Mr. Douse has now abandoned this theory.

stains, haims, hails, for the Southern *stone, home, whole.* At the present day there is less difference, indeed, between Northern English and Jutlandish than some of the Scandinavian dialects show among themselves; and it is stated by Professor Stephens that a Jutlander can converse better with a man from Cumberland than with one from Sconing.[1]

On examination of the language in its relation to the other most important Aryan tongues, we find along with the common Aryan forms some points of special correspondence with Greek and Sanskrit, some with the latter and some with the former more distinctly; and in general it may be said that where Gothic diverges from the Sanskrit, it is in the direction of the Greek, and not in that of the Latin. In Gothic, as in Sanskrit, we have full and conspicuous the formative syllable *ya,* which is commonly obscured in Greek and Latin verbs, as in Goth. *nasja, nasjith,* Sk. *dîvyâmi, dîvyasi,* compared with ἕζομαι for ἕδyομαι, *sedeo, sedes.* We have in the Gothic *os* and *wa* of the first person plural (*faros,* subj. *faraiwa*) the Sanskrit termination *vas* (*bharavas*), in *ts* of the second person dual (*bairats*) the Sanskrit *thas* (*bharathas*), and in the pronominal dative ending *amma* (*thamma*) the Sanskrit *asmai* (*tasmai*).

The present subjunctive or optative may be compared in the four languages,[2] and some interesting points of correspondence and divergence will be seen, it being borne in mind that the Sanskrit *e* is the equivalent of *ăi,* and that Greek and Gothic *ai* had a sound very similar to it.

	Gothic.	*Sanskrit.*	*Greek.*	*Latin.*
Sing.	bairau.	bhareyam.	φέροιμι (φερω).	feram.
	bairais.	bhares.	φέροις.	feras (es).
	bairai.	bharet.	φέροι.	ferat (et).
Dual.	bairaiwa.	bhareva.	...	
	bairaits.	bharetam.	φεροίτην.	
	...	bharetâm.	φεροίτην.	

[1] Stephens, p. 31.

[2] The Sk. verb is here declined as of the 1st class, the better to bring out the analogy.

	Gothic.	*Sanskrit.*	*Greek.*	*Latin.*
Nur.	bairaima.	bharema.	φέροιμεν.	feramus (emus).
	bairaith.	bhareta.	φέροιτε.	feratis (etis).
	bairaina.	bhareyus.	φέροιεν.	ferant (ent).

There is just a trace of the Sanskrit and Greek aorist in the Gothic forms *iddja, iddjes, iddja*, which are for *ija, ijes, ija*, from *ja*, to go, *i* being the augment, and possibly also in *ida, ides, ida*, the formative element in the preterite of weak verbs. (See p. 91 note, also p. 97.)

In the middle or passive voice the few surviving Gothic forms correspond in the indicative with those of the Sanskrit and Greek, and contrast with the *r*-form of the Latin and Celtic languages.

	Gothic.	*Sanskrit.*	*Greek.*	*Latin.*
Sing. 2.	bairaza.	bharase.	τίθεσαι.	fereris.
3.	bairada (used also for 1st pers.).	bharate.	τίθεται.	fertur.
Plur. 3.	bairanda (used also for 1st and 2nd).	bharante.	τίθενται.	feruntur.

It diverges from the Sanskrit in the subjunctive, but still corresponds with the Greek.

	Gothic.	*Sanskrit.*	*Greek.*
Sing. 2.	bairaizau.	bharethâs.	φέροι(σ)ο.
3.	bairaidau.	bhareta.	φέροιτο.
Plur. 3.	bairaindau.	bhareran.	φέροιντο.

We have a similar special agreement with the Greek in the infinitive in *an—laiban*, Gr. ἑναι, ειν,—λείπειν; in the pronominal forms *mis, thus, sis*, which, although become datives, are clearly identical with the secondary genitives ἐμοῦς, τεοῦς, ἑοῦς, perhaps also in the genitives *meina, theina, seina*, which point to the locatives ἐμίν (Tarentine ἐμίνη), τεῖν, ἐίν; to which may be added the accusative plural *izwis* (Sk. *vas*, Lat. *vos*), which may be connected with the dual form σφώ.

The closer relationship of Gothic with Greek than with Latin appears also in the vocabulary, but to a much less extent. First it may be observed that there are a few

Gothic words which find their etymological equivalent in Sanskrit, but in neither of the Classical tongues; as—

Gothic.	*Sanskrit.*
auhsa(n), *ox.*	ukshan.
dails, *part.*	dala.
endi, *end.*	anta.
hairus, *sword.*	çaru.
saiws, *sea.*	sava.
sunus,[1] *son.*	sûnu.

Taking those that seem to be absent from either one or other of Latin and Greek, we have a number such as the following:—

(*a.*)

Gothic.	*Greek.*	*Sanskrit.*
asta, *branch.*	ὄζος.	...
dauhtar, *daughter.*	θυγάτηρ.	duhitri.
haims, *village.*	κώμη.	kshema (?).
hweila, *time.*	καιρός.	...
kalbo, *calf.*	βρέφος.	garbha.
kwens, *woman.*	γυνή.	jani.
mizdo, *pay.*	μισθός.	mish (?).
paida, *coat.*	βαίτη.	...
rikwis, *darkness.*	ἔρεβος.	rajas.
skip, *ship.*	σκάφος.	...
triu, *tree.*	δρῦς.	dru.
waurki, *work.*	ἔργον.	...
braids, *broad.*	πλατύς.	prithu.
hails, *hale.*	καλός.	kalya.
biudan, *to bid.*	πεύθεσθαι.	budh.
daursan, *to dare.*	θαρσεῖν.	dharsha.
thlaihan, *to fondle.*	θέλγειν.	dhraj (?).
thragjan, *to run.*	τρέχειν.	trakh.
weaxan, *to grow.*	αὐξάνειν.	vaksh.
ana, *on.*	ἀνὰ.	ana (Zend).
mith, *with.*	μετὰ.	mat (Zend), mithas (Sk.).

[1] Gothic *sunus* may be Greek *υἱός* for *συ-ιος*, the root being that in Sk. *sû*, birth. If this is admitted, the word is still noteworthy, coming, as it does, so much closer in its form to the Sanskrit than to the Greek, and not being found at all in Latin.

(*b.*)

Gothic.	*Latin.*	*Sanskrit.*
ahwa, *water.*	aqua.	ap.
gazda, *goad.*	hasta.	...
guma, *man.*	homo.	...
hals, *neck.*	collum.	...
hrugga, *crutch.*	crux.	...
husa, *house.*	casa.	kosha.
kaurn, *corn.*	granum.	guru (?).
marei, *sea.*	mare.	mîra.
rathjo, *number.*	ratio.	...
reiks, *ruler.*	rex.	râjan.
swistar, *sister.*	soror.	swasri.
winds, *wind.*	ventus.	vâta.
waurms, *worm.*	vermis.	krimi.
froths, *wise.*	inter-pre(t)s.	prath.
haihs, *blind.*	cæcus.	...
kalds, *cold.*	gelidus.	jala (?).
laggs, *long.*	longus.	langh (?).
saths, *full.*	satis.	sad.
thlakwus, *tender.*	flaccus.	...
brukjan, *to use.*	frui.	...
thahan, *to be silent.*	tacere.	...

To these we may with probability add many others, especially having regard to words found in other Teutonic tongues which presumably existed also in Gothic, as English *fire*, corresponding with Greek πῦρ, and English *hair*, connected with Latin *crinis*. On the whole, the number of equivalents is, however, so nearly equal in Latin and Greek, that there is nothing so far to indicate a particular leaning to either on the part of the Gothic. That is only found when we take those Gothic words which have their cognates in both these languages, the most numerous class, and compare the *forms* that they take in each respectively; and though the majority may be considered neutral, we get a residuum of words which have a leaning in the one direction or the other, and which seem to show on the whole a slight preponderance on the side of the Greek. The following list

exhibits this, if allowance is made for the special phonetic laws of the Greek, as the dropping of the digamma and the substitution of the rough breathing for initial *s* ;—

Gothic.	*Greek.*	*Latin.*	*Sanskrit.*
biugan, *to bend.*	φεύγειν.	fugere.	bhuj.
fulls, *full.*	πλέος.	plenus.	prâna.
laiban, *to leave.*	λείπειν.	linguere.	rich (?).
laigon, *to lick.*	λείχειν.	lingere.	lih.
ligrs, *a bed.*	λαγρος (Hesych.).	lectum.	lag (?).
mikils, *great.*	μέγα(λ)s.	magnus.	maha(nt).
milith, *honey.*	μέλι(τ).	mel.	...
raubon, *to rob.*	λυπεῖν.	rumpere.	rup.
skaidan, *to divide.*	σχίζειν.	scindere.	kshad.
stairs, *barren.*	στεῖρος.	stérilis.	sthira.
suts, *sweet.*	ἡδύs.	suavis.	suâdu.
tagr, *a tear.*	δάκρυ.	lacryma.	damç (?).
taiknjan, *to show.* / teihan, *to teach.*	δεικνύναι.	dicere. / docere.	diç.
haubith, *head.* / A.S. heafola.	κεφαλή.	caput.	kapâla.
hlifan, *to steal.*	κλέπτειν.	clepere.	...
hliftus, *a thief.*	κλέπτης.		
alan, *to feed.* / altheis, *old.* / althan, *to grow old.*	ἀλδήσκειν.	alere. / altus. / ...	al (?). / ...
sauil, *sun.*	ἥλιος. / ἠέλιος. / ἀβελιος.	sol.	surya, for savarya.
wulfs, *wolf.*	λύκος.	vulpes (?). / lupus.	vrika. / ...
namo (gen. namins), *name.*	ὄνομα(τ). / ὀνομαίνω.	nomen.	nâman.
sineigs, *old.*	ἔνος.	senex.	sana.
speiwan, *to spue.*	πτύειν.	spuere.	...
wair, *man.*	ἥρως.	vir.	vira.

That Gothic is, so to speak, more Latin and less Greek in its vocabulary than in its grammar, may be explained as the result of that shifting of the relative position of the Aryan populations which brought the Teutonic peoples into closer contact with the Celto-Latin and affected the vocabulary,

whilst the earlier connection still appears in the grammar the more conservative element. Though the Gothic differs from the Letto-Sclavonic as from the Classical tongues in its phonesis (except in the case of the initial soft mute, as *boka*, Sl. *boukwa*), the Teutonic and Letto-Sclavonic classes are in some important respects very closely connected; as, for instance, in the *m* of the dative plural (Sl. *mŏ*, Lith. *mus*), representing the earlier *b* or *bh* of *patribus*, Sk. *pitribhis*. From the apparent affinity between language and language we may infer with probability that in early times, after the partial differentiation of the various idioms, the Teutonic class came in contact with the Letto-Sclavonic as at present in one direction, and with the Greek in another, whilst the Celto-Latin was more remote, and that all four were once in contact with the Zend-Sanskrit class. They shaded off into one another through intermediate dialects; such probably were the Thracian, Macedonian, and many ancient languages of Asia Minor, and such apparently is Albanian in its relation to the Sclavonic and the Greek and Latin tongues.

II.

GRÀMMAR.

THE ALPHABET.

Form.	*Equivalent.*[1]	*Form.*	*Equivalent.*
ᚨ	*a*	ᚾ	*n*
ᛒ	*b*	ᛃ	*j*
ᚷ	*g*	ᚢ	*u*
ᛞ	*d*	ᛈ	*p*
ᛖ	*e*	ᚱ	*r*
ᚹ	*kw*	ᛋ	*s*
ᛉ	*z*	ᛏ	*t*
ᚺ	*h*	ᚣ	*w*
ᚦ	*th*	ᚠ	*f*
ᛁ	*i*	ᚷ	Gk. χ
ᚲ	*k*	⊙	*hw*
ᛚ	*l*	ᛟ	*o*
ᛗ	*m*		

To the above characters are sometimes added ᛊ and ᛐ, which are, however, merely numeral signs for 90 and 900 respectively. (See Numerals, p. 62.)

ᚷ is used only in Greek words, as the corresponding Greek letter.

When ᛁ begins a word or follows another vowel, it is

[1] The equivalents are only approximate in many cases. See paragraphs on pronunciation.

written ï, except in the common diphthongal combinations *ai*, *ei*.

In the Gothic manuscripts there is no systematic separation into words, though there is often a division between phrases and sentences (see specimen, p. 118). Abbreviations are used, but not extensively.

PRONUNCIATION.

In determining the value of the Gothic characters, which may be expected to follow in the main the pronunciation of the Greek of the fourth century, great help is obtained from the Gothic names that are found Grecised or Latinised by contemporary writers,[1] and still more from the numerous Scripture proper names that are transliterated from the Greek in the Gothic version, whilst some light may also be had from a comparison of the other Teutonic tongues. From the transliterated words we cannot of course infer more than an approximate identity of value between characters, especially as the words frequently show variation in different places, besides that these Scriptural names and terms often appear to have taken a Gothic shape. There are, moreover, indications of conventional forms for some of the names, as well as of a peculiar pronunciation of others. Thus ἄγγελος is *aggilus*, Μαρία is *Marja* with gen. *Marjins*, Νῶε is *Nauel*, Ρώμη and Ρωμαῖοι are *Ruma* and *Rumoneis*, showing the Byzantine pronunciation of *o* which remains in the geographical terms Roumania and Rumelia.

It is remarkable that *η* is nearly always transliterated by Gothic *e*, notwithstanding that the character has the form of Greek ε. Thus we have Δημᾶς as *Demas*, Ἡλίας, *Helcias*, ἐν κρήτῃ, *in Kretai*, though there are also a few such instances

[1] An excellent account of them will be found in Dietrich, *Ueber die Aussprache des Gothischen*. They extend from the fourth century (or earlier) to the ninth century.

as ἐν Ἀθήναις, *in Atheinim.*[1] Usually Gothic *ei* stands for Greek ει or ι, as in the above Ἡλίας, *Heleias*, and in Εὔβιχη, *Aiwneika.*

Both ε and αι are represented by *ai*, as in Ἐφέσου, *Aifaison*, Πέτρος, *Paitrus*, Καίσαρ, *Kaisar;* ω by *o*, as in Ἡρῳδιάς, *Herodias*, τοῦ Ἰωσήφ, *Josefis*, with such occasional exceptions as Λωΐδι, *Lauidja;* ο by *au*, as in Ὀνησιφόρος, *Auneiseifaureis*, Σοδόμοις, *Saudaumjam*, though we have also *au* for αο in Λαοδικεία, *Laudikaiâ;* υ by *w*, as in εὐαγγέλιον, *aiwaggeljo*, Παῦλος, *Paulus*, Σκύθης, *Skuthus.* In the Ravenna title-deed (see p. 17) we find *uu* employed to represent the Gothic *w*, where the names Uuiljarit and Uuilienand occur in the Latin passages, but the Gothic character ƿ is used where Wiljarith subscribes with his own hand in his own language.

We arrive at the following results :[2]—

1. Vowels and Diphthongs.

a is nearly always short,[3] *e* or *o* being usually found in place of long *a*. It should be pronounced broader than *a* in *fat*, as in German *hat.*

e, always long, has the sound of *a* in *fate.*

o, always long, is like *o* in *shore.*

u is nearly always short, and sounded as *u* in *full;* when long, it is like *u* in *rule.* Gothic *fûlls*, full, and *fûls*, foul, give the two sounds.

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[1] This is interesting, as illustrating the fact that the value of η was at that time fluctuating, and that it sometimes had the sound it has in modern Greek. (See below on pronunciation of Gothic *ei*.)

[2] This scheme of pronunciation is in many respects more in accordance with the views of Gabelentz and Löbe than with those of Dietrich or of Braune (*Gotische Grammatik*). It is, however, based rather on a careful investigation than on the opinions of other investigators.

[3] Gothic *a* represents long *a* in some foreign words, as *Peilatus*, *Silbanus;* and it is generally believed to be long where it occurs in certain words before *h*, a nasal having apparently been dropped, as in *hâhan*, to hang, and in *gaȟti*, a going, connected with *gang.*

i, with one apparent exception, is invariably short, as in *fit*, or more nearly as in Scotch *minister*, approaching *meeneester*. The exception is *digan*, to knead, for *deigan*.

ei is the usual way of representing the long sound of *i*, that of *ee* in *feet*.

iu usually takes the place of long *u*, and has the diphthongal sound commonly heard in *tune*.

ai has the long sound of *a* in *Mary*, and also the shorter one of *e* in *merry*.

au has the sound of *ou* in *lout*, and also that of *o* in *lot*.

The values of *ai* and *au* are the most controverted points in Gothic pronunciation. In particular, the former has often had assigned to it the sound of *i* in *mine*, like *ei* in German. But it has been pointed out that Gothic *ai* in the version of Wulfila transliterates Greek αι and ε, both of which in modern Greek come very near to the *a* of *Mary*, and doubtless did so in the fourth century. Again, the Gothic word *hails*, preserved in the Latin poem *De conviviis barbarorum* (see p. 18), is given as *eils*, where, according to the Latin usage, *ei* would represent a sound much nearer to *a* in *Mary* than to *i* in *miry*. Also the Gothic name *Gudilaib* is Latinised in the Arezzo document as *Gudilebus*, and as *Gudiliuus* in the Ravenna deed, where *i* is substituted for *e*, as was often done with such forms as *parentes, parentis;* and such evidence, where the intention has clearly been to represent the living sound, far outweighs the circumstance that historians have sometimes represented Goth. *ai* by Lat. *ai*, which had a sound similar to the *i* in *mine*. They may have been influenced by the Gothic mode of writing the names, and this would account, for example, for the first element in the name, which Procopius gives as Γελίμερ, being differently written in *Gaile-suintha* by Gregory of Tours, as it is apparently connected with Goth. *gails*, glad. The use of the diacritic points in such words as *gaïlnjan*, where both vowels were intended to have their natural value (producing by concurrence the diphthongal sound in *mine*), also indicates

that the ordinary *ai* had a different sound; and consistently with this the Roman name Gaius is written in Gothic Gaïus, as in Greek.[1] In modern German the Gothic *ai* is represented sometimes by *ee*, as in *seele*, Goth. *saiwala*, and more frequently by *ei*, as in *stein*, Goth. *stains*; but in the Old High German we often find *ê* where the modern has *ei*, as in *ên*, *bên*, *pêde*, against the modern *ein*, *bein*, *beide*. The Old Saxon has almost invariably *ê*. The Old Norse has normally *ei*, sounded in Grimm's opinion as *ê*, that is, like the *ee* in Danish *steen*, *been*, *heel*, which come very near to the Scotch *stane*, *bane*, *haïll*.

au, it will be observed, is not the Greek *αυ*, and we infer that, unlike *ai*, it had the natural diphthongal sound of the two letters in juxtaposition, from the writing of such combinations as ga-u-laubeis, *gaulaubeis*, whereas we see that ga-ibnjan had to be written *gaïbnjan*. The transliteration of Λαοδίκεις as *Laudikaia* in Wulfila's version, and the representation of Gothic *au* by Latin *au*, common with the historians, points to the same sound, namely, that of *ou* in *house*. Modern German is strangely eccentric with regard to this *au*, as is seen on comparing Goth. *haubiths*, *nauths*, *dauhtar*, with *haupt*, *nôth*, *tŏchter*.

The existence likewise of a short sound for *ai* and *au* is inferred (1) from their being used to transliterate Gr. ε and ο respectively, and (2) from the preterites of certain ablaut verbs, *teihan* and *tiuhan*, for example, having for their preterite stem *taih* and *tauh* throughout, whereas analogy requires it to be long in the singular and short in the plural, like *baid*, plur. *bĕd*; *baud*, plur. *bŭd*.

Such forms as *taih* and *tauh* instead of *tih* and *tuh* illustrate the rule in Gothic to substitute *ai* and *au* for *i* and *u*

[1] The Gothic name *Gainas* (Jornand., c. 34) is written Γαϊνας by Eunapius and Zosimus. It is probably for Goth. *ga-ains*, solitary, found in *ga-ainan*; and if this *a-ai* formed the diphthong *aï*, with a sound similar to that in Eng. *mine*, it would be exactly paralleled in Sanskrit, where this sound is the guna of *e*, that is, equivalent to *a*+*e*, whilst *e* is *a*+*i*.

whenever they occur before *h* or *r*, a substitution termed *Brechung*[1] by the German philologists, who frequently employ accents to distinguish the quantity, writing for the long sounds *ái*, *áu*, and for the short *aí*, *aú*.

2. Consonants.

b may be pronounced generally as in English. In the middle of a word, however, we sometimes find it transliterating Latin *v*, as in *Naubaimbar*, November, of the Gothic calendar, or, on the other hand, represented by Latin writers by *v*, *u*, or *uu*, which fact suggests for it in that position a pronunciation approaching labial *w*, but it may have been only occasional.

f appears to have had as a rule the hard sound usual in English, but more decidedly labial, as we infer from the Latin writers frequently representing it by *ph* and *p*. It may also have had the soft sound, as in Eng. *of*. In the runic inscriptions *b*, *u*, and *hu* are occasionally found where we should have expected *f*.

g has the hard sound, as in *go*, and with the same tendency in certain positions to become *y* which is observable in Anglo-Saxon and is seen on comparing *thane* with the old form *thegen*. When followed by another *g* or by *k*, as in *gaggan*, to go, *drigkan*, to drink, it is nasal, as in Greek; but such forms as *thank* and *bringith* are also found. In *huhrus*, hunger, connected with *huggrian*, and *juhiza*, younger, from *juggs*, and in similar cases, where a nasal sound would be expected, it may have been slightly heard in speaking, though not expressed in writing.

h should be strongly aspirated. When followed by *t*, as in *sauhts*, sickness, *mahts*, might, it should probably be pronounced guttural, like German *ch*, and likewise when at the end of a word, as in *tauh*, took.

[1] Mr. Douse suggests the excellent term "refraction" as the equivalent.

j is the same as English *y* in *yes*.

s and *z* are the hard and soft sibilants respectively, *z* commonly replacing *s* in the middle of a word when followed by a vowel, as in nom. *ans*, gen. *anzis*, and sometimes at the end, as in *rikwiz* for *rikwis*.

th appears, like the corresponding rune in Anglo-Saxon and in the runic inscriptions, to have had both the hard and the soft sound. The hard sound is indicated by its being used to transliterate θ in the Gothic version, by its being expressed by θ in the name Ψιθαγγος in Procopius, which clearly contains the Gothic *thagks*, and by the Latin writers constantly representing it by *th* or *t*. The soft sound is pointed to by the readiness of *th* to become *d* in the oblique cases, where there is *th* in the nominative, as with nom. *haubiths*, gen. *haubidis*, and by the occurrence of such verbal forms as *mikileid* in place of the more usual *mikileith*.

w has most frequently the same sound as in English *was*. But where it follows a vowel, as in *lew*, *aiw*, *saiws*, it may be a labial *v*, like Greek υ in αυ, ευ; where it follows a consonant, and is either final or followed by another consonant, as in *waurstw*, *triggws*, it should most likely have the sound of *ü*, which is believed to have been also that of Greek υ when in that position. It has this latter value where it directly represents Greek υ in foreign words, as *swnagôge*, συναγωγή.

hw, as the equivalent of the character ⊙, rests upon a comparison of Gothic with the other Teutonic tongues. When at the end of a word, as in *saihw*, the preterite of *saihwan*, to see, the *w* was probably silent, or but very slightly sounded.

The other consonants may be pronounced as in English, and do not call for further remark.

ASSIMILATION.

When the enclitic *-uh* or *h* is followed by a pronoun or particle beginning with *th*, the *h* of the former is commonly

assimilated, and we have thus *thanuth-than* for *thanuh-than*, *nith-than* for *nih-than*. The conjunction *jah* assimilates the *h* with *th*, and with other consonants also, as in *jath-than*, *ján-ni*, *jas-so*, *jal-liban*. Likewise when *us*, out, is followed by *r*, the *s* is usually assimilated, as in *ur-reisan*, to arise; *ur-rinnan*, to run out.

THE ACCENT.

In uncompounded words the principal or acute accent was generally on the root-syllable, thus: *dágos*, days, *háilana* (acc.), whole, *fáraina*, they may go. In words compounded with a prefix it was likewise on the root-syllable in a verb, as *andháitan*, to confess, but with a noun it was on the prefix, as *ándahait*, confession, and in the reduplicate preterite it was on the reduplicate syllable, as *gáigrot*.

In noun compounds the acute accent was on the first element, if either of the elements was monosyllabic, as *láus-handus*, otherwise there was an acute accent on both as in *wéina-gárda*, a vineyard, though it is believed that in the latter case the accent on the first was the stronger of the two. Some inflectional polysyllabic forms are treated as if they were compounds, and in the same way take two acutes, as *bárizéinana*, made of barley; *wéitwodidédum*, we bore witness.

There was also a secondary or grave accent, the use of which is somewhat obscure. It is believed to have rested on the derivative suffix in the nominative and accusative of nouns, and in the other cases on the endings, thus: *haubìda*, nom. and acc. plural, *haubidàm*, dat. plural. It fell similarly with adjectives, with some slight variations, as notably in the dative *godàmma*. In the present tenses of verbs it fell on the thematic vowel, as in *nasjàda*, on the last syllable of the trisyllabic or polysyllabic strong preterite forms, as *gaigrotùm*, &c., and generally on the *da* (or *de*) of the weak preterite throughout, as in *nasidà*, *nasidèdum*. This grave

accent of course did not interfere with the acute; so that the two last words, for example, would be accentuated in full *násidà*, *násidèdum*.[1]

DECLENSION OF NOUNS.

There are two fundamental declensions, the vowel and the consonant, or the strong and the weak. The difference may be illustrated by comparing *fisks*, a fish, *giba*, a gift, *sunus*, a son, which make in the dat. sing. *fiska*, *gibai*, *sunau* respectively, with *hairto*, the heart, *nasjands*, the Saviour, *brothar*, a brother, which make *hairtin*, *nasjand*, *brothr*.

1. THE VOWEL OR STRONG DECLENSION.[2]

Words of this declension may be divided into three classes, according as the final vowel of the stem is *a*, *i*, or *u*; and minor differences arise where the vowel or consonant pre-

[1] The whole subject of the accents will be found ably and concisely treated in Mr. Douse's *Gothic of Ulfilas*.

[2] The case-endings, so far as they remain in Gothic, are easily identified with those of Latin, Greek, and Sanskrit.

os in the nom. plur. of *a*-stems is the Sk. *âs*, met with likewise in Oscan and Umbrian, representing the earlier *a-as*, which is believed to have taken in old Greek and old Latin the forms *a-es*, *a-is*, *o-is*, &c., whence *ae*, *i*, αι, οι. In the gen. sing. fem. it is also for *a-as*, *as* being the old Aryan genitive sign. *Cf.* ἡμέρας, τιμῆς, and we may add old Lat. gen. *terras*, though, as in the nom. plur., this *a-as* generally took in Latin the form *a-is*, afterwards *ae*.

a of the dat. sing. (*daga*) is for an older *ai*, Gr. αι, ᾳ, Sk. *e*, as in the verb *bairada*, Gr. φέρεται. Owing to the difference of gender and early difference of formation, *ai* remains in the feminine *gibai*, which points to an earlier *gibaya*; cf. Sk. *kântâyai*.

e of the gen. plur. (*dage*) is for *an*, as in *teka*, Lat. *tango grcta*, Sk. *krandami*, and for an earlier *ân* corresponding with Sk. *âm*, Gk. ων, Lat. *um*. With feminine *a*-stems, however, we trace in Teutonic the fuller form of the Sk. *ânâm*, and for Goth. *gibo* we have O. H. G. and O. Sax. *gebônô*, A.S. *gifena*, O. Fris. *jevena*, pointing to an earlier Gothic *gibone* and still earlier *gibânâm*, like Sk. *kântânâm*. This form of the genitive is unknown to the Latin, but is perhaps traceable in feminine *a*-stems in Greek, where we have the circumflex, as in χωρῶν,

ceding this stem-vowel undergoes modification. The stem is, however, not found pure throughout, having in most cases been modified by the termination or suffered decay. It is generally purest in the dative singular and the dative and accusative plural.

A-Stems.

(*All three genders.*)

Fisks, a fish (masc.), *giba*, a gift (fem.), *waurd*, a word (neut.).

Singular.

Nom.	fisks.	giba.	waurd.
Gen.	fiskis.	gibos.	waurdis.
Dat.	fiska.	gibai.	waurda.
Acc.	fisk.	giba.	waurd.
Voc.	fisk.	giba.	waurd.

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the Homeric χωράων, which may be for χωράνων, instead of being, as is usually supposed, for χωράσων.

m of the dat. plur. (*dagam*) represents, as in Sclavonic, the termination in Lat. *patri-bus*, Sk. *pitribhyas*, and the cognate suffix in βιηφι; *m* being = *b*.

ns of the acc. plur. (*dagans*) is the oldest and fullest form of the termination known. In Sanskrit either the *n* or the *s* disappears; thus, *pitṛ̂n*, fathers, *mâtṛ̂s*, mothers. In Latin the former presence of *n* is only shown by the vowel-lengthening, as in *musâs*, *dominôs*. This is also the general case in Greek, but exceptionally the Argive and Cretan dialects retain the *ν*, giving τὸνς πριγευτὰνς for τοὺς πρεσβευτὰς.

The declension of *i* and *u* stems may be compared in the singular with that of the Sanskrit, e.g., *mati*, thought, fem., and *sunu*, son, masc.

Sing.	*Nom.*	matis.	sunus.
	Gen.	mates (e=ăi).	sunos (o=ău).
	Dat.	mataye.	sunave.
	Acc.	matim.	sunum.

We see that with both stems the Gothic dative has arisen from the loss of final *e*, and the accusative, as elsewhere, from the loss of *m* with or without its preceding vowel. The raising of *u* to *iw* in Goth. *suniwe*, owing to the vowel following, is exactly paralleled in Sk. *sunave*. For the nom. plur. of *i*-forms *cf.* πόλεις, for πόλεες, πόλιες; and for that of *u*-forms, in which *ju* stands as long *u*, *cf.* νέκυες, *gradûs*.

PLURAL.

Nom.	fiskos.	gibos.	waurda.
Gen.	fiske.	gibo.	waurde.
Dat.	fiskam.	gibom.	waurdam.
Acc.	fiskaus.	gibos.	waurda.
Voc.	fiskos.	gibos.	waurda.

In the following words with stems ending in *ja*, the *j* becomes in some cases *i*.

Harjis, an army (masc.), *hairdeis*, a shepherd (masc.), *kuni*, a race (neut.), *andbahti*, service (neut.).

SINGULAR.

Nom.	harjis.	hairdeis.	kuni.	andbahti.
Gen.	harjis.	hairdeis.	kunjis.	andbahteis.
Dat.	harja.	hairdja.	kunja.	andbahtja.
Acc.	hari.	hairdi.	kuni.	andbahti.
Voc.	hari.	hairdi.	kuni.	andbahti.

PLURAL.

Nom.	harjos.	hairdjos.	kunja.	andbahtja.
		&c.	&c.	

In the declension of *thius*, a servant (masc.), and *kniu*, a knee (neut.), *u* and *w* interchange. In *thiwi*, a maid-servant (fem.), there is a double interchange, the stem being *thiuja*.

SINGULAR.

Nom.	thius.	kniu.	thiwi.
Gen.	thiwis.	kniwis.	thiujos.
Dat.	thiwa.	kniwa.	thiujai.
Acc.	thiu.	kniu.	thiuja.
Voc.	thiu.	kniu.	thiwi.

PLURAL.

Nom.	thiwos.	kniwa.	thiujos.
		&c.	&c.

In *hals*, the neck, the proper *s* of the nominative has coalesced with the *s* of the root. The stem is *halsa*, the

genitive *halsis*, and the other cases are formed accordingly. Stems in *ra* suppress the *s* of the nominative when *r* follows a vowel, as in *wair*, a man, for *wairs;* but the *s* is retained when *r* follows a consonant, as in *akrs*, a field.

I-Stems.

(*Masculines and feminines only.*)

Balgs, a bag or bottle (masc.), *ansts*, grace (neut.).

Singular.		Plural.
Nom.	balgs.	balgeis.
Gen.	balgis.	balge.
Dat.	balga.	balgim.
Acc.	balg.	balgins.
Voc.	balg.	balgeis.
Nom.	ansts.	ansteis.
Gen.	anstais.	anste.
Dat.	anstai.	anstim.
Acc.	anst.	anstins.
Voc.	anst.	ansteis.

Haims, a village (fem.), is declined in the singular as an *i*-stem and in the plural as an *a*-stem, thus making dat. sing. *haimai*, nom. plur. *haimos*, and the other cases accordingly. It is the same with a large class of abstract nouns formed from verbs in *jan* and ending in *eins*, thus—

Laiseins, learning (fem.).

Singular.		Plural.
Nom.	laiseins.	laiseinos.
Gen.	laiseinais.	laiseino.
Dat.	laiseinai.	laiseinom.
Acc.	laisein.	laiseinos.
Voc.	laisein.	laiseinos.

As with *a*-stems, the nominative sign *s* disappears after *s* or *r* of the root, as in *garuns* (for *garuns-s*), a street, gen. *garunsais;* *baur* (for *baurs*), a child, gen. *bauris*. There is also the interchange of *u* and *w*, as in *naus*, a dead body, gen. *nawis*.

U-Stems.

(*All three genders.*)

Sunus, a son (masc.), *handus*, a hand (fem.), *faihu*, cattle (neut.).

Singular.

Nom.	sunus.	handus.	faihu.
Gen.	sunaus.	handaus.	faihaus.
Dat.	sunau.	handau.	faihau.
Acc.	sunu.	handu.	faihu.
Voc.	sunu.	handu.	faihu

Plural.

Nom.	sunjus.	handjus.	Wanting.
Gen.	suniwe.	handiwe.	
Dat.	sunum.	handum.	
Acc.	sununs.	handuns.	
Voc.	sunjus.	handjus.	

With these stems there is a peculiar lengthening of the stem-vowel. In the gen. and dat. sing. *u* is raised to *au*, a change analogous to the regular process of guna in Sanskrit. In the nom. and voc. plur. *ju* represents the diphthong *iu*, which again stands for *u* made long (see *Pronunciation*). In a few cases, however, *u* is found instead of *au*, as in *sunu* for *sunau* (Luke ix. 38), *sunus* for *sunaus* (Eph. iv. 13).

In *waddjus*, a wall, *stuljus*, dust, and a few others, we have *j* preceding the stem-vowel in the singular. They are declined—gen. *wadjaus*, dat. *wadjau*, &c.; but it is probable that they were originally plural forms, as their plurals are not met with.

2. The Consonant or Weak Declension.

Nouns of this declension may be conveniently divided into two classes, namely, those whose stem ends in *n*, which are very regular, and those whose stem ends in some other consonant, which show considerable variation.

The N-Form.[1]

(*All three genders.*)

Hana, a cock (masc.), *tuggo*, a tongue (fem.), *managei*, a crowd (fem.), *hairto*, a heart (neut.).

Singular.

Nom.	hana.	tuggo.	managei.	hairto.
Gen.	hanins.	tuggons.	manageins.	hairtins.
Dat.	hanin.	tuggon.	managein.	hairtin.
Acc.	hanan.	tuggon.	managein.	hairtin.
Voc.	hana.	tuggo.	managei.	hairto.

Plural.

Nom.	hanans	tuggons.	manageins.	hairtona.
Gen.	hanane.	tuggono.	manageino.	hairtanê.
Dat.	hanam.	tuggom.	manageim.	hairtam.
Acc.	hanans.	tuggons.	manageins.	hairtona.
Voc.	hanans.	tuggons.	manageins.	hairtona.

In *liuhadein*, light, *gagudein*, godliness, *wilja-halthein*,

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[1] The *n*-form, which attains so great a development in Gothic, is fundamentally the same as that in *ἀγών, ἀγῶνος* ; *ἄξων, ἄξονος* ; *τέρην, τέρενος* ; in *margo, marginis ; ratio, rationis ; pecten, pectinis ;* and in the numerous class of nouns in Sanskrit such as *râjâ*, gen. *râjnas*, nom. plur. *râjânas*.

The dropping of the formative *n* in the dat. plur., *e.g.* in *hanam* (not *hananam*), may be observed also in Sk. *râjabhyas ; cf.* the parallel old Teutonic declensions of masc. and fem. *a*-stems and of *n*-stems :—

I.

	A.-Sax.	*O. Sax.*	*O. Fris.*	*O. Norse.*	*O. H. Ger.*
Sing. Nom.	fisc.	fisc.	fisk.	fiskr.	visk.
Gen.	fisces.	fiscas,-es.	fiskis,-es.	fisks.	viskes.
Dat.	fisce.	fisca,-e.	fiska,-i,-e.	fiski.	viska.
Acc.	fisc.	fisc.	fisk.	fisk.	visk.
Plur. Nom.	fiscas.	fiscôs,-âs.	fiska,-ar.	fiskar.	viskâ.
Gen.	fisca.	fiscô,-â.	fiska.	fiska.	viskô.
Dat.	fiscum.	fiscum,-on.	fiskum,-on,-em.	fiskum.	viskum.
Acc.	fiscas.	fiscôs,-âs.	fiska,-ar.	fiska.	viska.

favouritism, the stem-ending *n* is retained in the nominative; but they do not differ in declension from *managei*.

Auhsa, an ox, gives the contracted form *auhsne; namo*, a name, *namna* and *namne; wato*, water, *watna* and *watne; aba*, a man, *abne*. In the dative plural they make respectively *auhsnam, namnam, watnam, abnam*.

OTHER CONSONANTAL FORMS.

Nasjands, the Saviour (masc.).

	SINGULAR.	PLURAL.
Nom.	nasjands.	nasjands.
Gen.	nasjandis.	nasjande.
Dat.	nasjand.	nasjandam.
Acc.	nasjand.	nasjands.
Voc.	nasjand.	nasjands.

The above is a participial form, and in the same way are declined all present participles when used substantively,

		A.-Sax.	*O. Sax.*	*O. Fris.*	*O. Norse.*	*O. H. Ger.*
Sing.	*Nom.*	gifu.	gëba.	jeve.	giöf.	gëba.
	Gen.	gife.	gëbâ,-ô.	jeve.	giafar.	gëbâ,-ô,-u.
	Dat.	gife.	gëbu,-ô.	jeve.	giöf, giöfu.	gëbâ,-ô,-u.
	Acc.	gife.	gëba.	jeve.	giöf.	gëba.
Plur.	*Nom.*	gifa.	gëba.	jeva.	giafar.	gëbâ,-ô.
	Gen.	gifena.	gëbônô.	jev,-ena,-a.	giafa.	gëbônô.
	Dat.	gifum.	gëbun,-on.	jevum,-on.	giöfum,-om.	gëbôm.
	Acc.	gifa.	gëba.	jeva.	giafar.	gëbâ,-ô.

II.

Sing.	*Nom.*	hana.	hano.	hona.	hani.	hano.
	Gen.	hanan.	hanun.	hona.	hana.	hanin.
	Dat.	hanan.	hanun.	hona.	hana.	hanin.
	Acc.	hanan.	hanun.	hona.	hana.	hanun.
Plur.	*Nom.*	hanan.	hanun.	hona.	hanar.	hanun.
	Gen.	hanena.	hanônô.	honana,-ona.	hana.	hanônô.
	Dat.	hanum.	hanun.	honum.	hönum.	hanôm.
	Acc.	hanan.	hanun.	hona.	hana.	hanum.

whether ending in *-ands*, as *nasjands*, which is from *nasjan*, to save, or in *-onds*, as *frijonds*, from *frijon*, to love. *Menoths*, a month, is similarly declined, except in the dat. plur., which is *menothum*.

Baurgs, a town (fem.).

SINGULAR.		PLURAL.
Nom.	baurgs.	baurgs.
Gen.	baurgs.	baurge.
Dat.	baurg.	baurgim.
Acc.	baurg.	baurgs.
Voc.	baurg.	baurgs.

In the same way may be declined *alhs*, a temple; *miluks*, milk; *spaurds*, a furlong; *brusts*, the breast; *mitaths*, a measure; *dulths*, a feast; *waihts*, a thing; *nahts*, night; but the three last in some of their cases follow alternatively the vowel declension, as shown by the forms *dulthais*, *dulthai*, *waihtais*, *waihtins*, and *nahtam*.

Brothar, a brother (masc.).

SINGULAR.		PLURAL.
Nom.	brothar.	brothrjus.
Gen.	brothrs.	brothre.
Dat.	brothr.	brothrum.
Acc.	brothar.	brothruns.
Voc.	brothar.	brothrjus.

In like manner are declined *swistar*, a sister, and *dauhtar*, a daughter. *Fadar*, father, belongs to the same class of words, and was probably the same in its declension. It is, however, only met with once, and then in the nominative case.

It will be observed that the three foregoing sets of words, represented by *nasjands*, *baurgs*, and *brothar*, bear a close resemblance in the plural to the *a*, *i*, and *u* stems of the vowel declension respectively. They might perhaps with propriety be termed irregular nouns of that declension.

Manna, a man (masc.).

SINGULAR.	PLURAL.
Nom. manna.	mannans *or* mans.
Gen. mans.	manne.
Dat. mann.	mannam.
Acc. mannan.	mannans *or* mans.
Voc. manna.	mannans *or* mans.

Fadrein is properly a neut. sing. meaning fatherhood, but we find it also used as both nom. and acc. plur. in the sense of relations, when it is masculine, as *thai fadrein*, *thans fadrein*. It may also be declined regularly as an *a*-stem (neut.) of the vowel declension, with the same difference of meaning in singular and plural.

Fon, fire (neut.), makes gen. *funins*, dat. *funin*. The plural is not met with.

Gothic proper names, like common nouns, follow variously the vowel and the consonant declension. We have *Frithareikeis*, a genitive, apparently from *Frithareik* (or *Frithareiks*), and *Alamoda*, a dative, probably from *Alamod* (or *Alamoths*), whilst *Werekan*, an acc., points to a nom. *Wereka*, declined like *hana*. So also among foreign names we find *Adam*, gen. *Adamis*, *Marja*, gen. *Marjins*. Sometimes, however, the latter are declined as in the Greek, thus: *Judaias*, gen. sing., *Israelitai*, nom. plur., and a few are treated as indeclinable, as *Aileisabaith*, *Bethlahaim*.

THE ADJECTIVE.

Each adjective, as a rule, follows two declensions,[1] similar to the vowel and other consonant declensions of the nouns,

[1] The *n*-form of adjectives corresponds in its origin with that of nouns, though it may perhaps be remotely connected with the Latin adjectival termination *nus*. The systematic development of double forms is peculiar to the Teutonic tongues, but the germ of the system is to be found in such duplicates in Sanskrit as *pâpas* and *pâpî(n)*, wicked, *târas* and *târî(n)*, saving, *sukhas* and *sukhî(n)*, happy, which

corresponding to the indefinite and definite of the German and Anglo-Saxon, and generally used in the same way (see p. 102); but the distinction of the *a*, *i*, and *u* stems is barely traceable, all forming *a* or *ya* stems, except in some instances in the nominative singular.

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may also be compared with Lat. *tertius, tertianus; terreus, terrenus; longus, longinus.*

The *n*-form may be thus compared in Gothic and Sanskrit; *siuks*, sick, being identical with *sukhas*, happy; *cf.* Ger. *selig*, happy, Eng. *silly.*

		Gothic.	Sanskrit.
		Masculine.	*Masculine.*
Sing.	*Nom.*	siuka.	sukhî.
	Gen.	siukins.	sukhinas.
	Dat.	siukin.	sukhine.
	Acc.	siukan.	sukhinam.
Plur.	*Nom.*	siukans.	sukhinas.
	Gen.	siukane.	sukhinâm.
	Dat.	siukam.	sukhibhyas.
	Acc.	siukans.	sukhinas.

In the vowel or strong declension the adjective follows the pronoun in its terminations; and this has arisen from suffixing the old demonstrative *ja*, Sk. relative *ya*, the Goth. and Lat. *is*. It remains in such forms as *wiltheis, wilthjis*, and it has even found its way into the *n*-forms, as though it were a part of the adjectival stem; but in other instances it has disappeared, leaving its pronominal terminations behind. Thus it is that the strong form of the adjective (having already assumed a demonstrative) is not used with the definite article, and hence its so-called indefinite character. In the Sclavonic tongues the same demonstrative root is regularly suffixed as an article; and we apparently have it also in the *i* inserted in *alter-i-us, ali-i-us* (*alius*), *ho-i-us* (*hujus*), and appended in *οὗτοσί, τοδί, οὗτοι.*

In the other old Teutonic tongues the formation and declension of adjectives are on exactly the same lines as in Gothic; but in the Old Norse, whilst the strong declension is fully inflected, the weak is reduced by decay to the following:—

		Masculine.	*Feminine.*	*Neuter.*
Sing.	*Nom.*	langr.	langa.	langa.
	Gen. dat. acc.	langa.	löngu.	langa.

Plur. Nom. gen. dat. acc.; masc. fem. neut. löngu.

1. The Vowel or Strong Declension.

Blinds, blind.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	blinds.	blinda.	blind *or* blindata.
Gen.	blindis.	blindaizos.	blindis.
Dat.	blindamma.	blindai.	blindamma.
Acc.	blindana.	blinda.	blind *or* blindata.

Plural.

Nom.	blindai.	blindos.	blinda.
Gen.	blindaize.	blindaizo.	blindaize.
Dat.	blindaim.	blindaim.	blindaim.
Acc.	blindans.	blindos.	blinda.

Midjis, middle.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	midjis.	midja.	midi *or* midjata.
Gen.	midjis.	midjaizos.	midjis.
Dat.	midjamma.	midjai.	midjamma.
Acc.	midjana.	midja.	midi *or* midjata.

Plural.

Nom.	midjai.	midjos.	midja.
Gen.	midjaize.	midjaizo.	midjaize.
Dat.	midjaim.	midjaim.	midjaim.
Acc.	midjans.	midjos.	midja.

In some adjectives of this class the *ji* is suppressed in the nom. masc., as in *suts* (for *sutjis*), *sutja*, *sutjata*, sweet. In *altheis*, old, *wiltheis*, wild, *ei* takes the place of *ji* in both nom. and gen.

Hardus, hard.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	hardus.	hardus.	hardu *or* hardjata.
Gen.	hardjis.	hardjaizos.	hardjis.
Dat.	hardjamma.	hardjai.	hardjamma.
Acc.	hardjana.	hardja.	hardu *or* hardjata.

PLURAL.

Nom.	hardjai.	hardjos.	hardja.
Gen.	hardjaize.	hardjaizo.	hardjaize.
Dat.	hardjaim.	hardjaim.	hardjaim.
Acc.	hardjans.	hardjos.	hardja.

In the same way are declined *aggwus*, narrow, *manwus*, ready, &c., all these having *u*-stems in the nom. singular.

The following, which form *ja*-stems for the oblique cases, are alike in the masc. and fem. of the nominative singular, and may be considered as representing the *i*-stems, viz., *bruks*, useful, *sels*, kind, *skeirs*, bright, *riurs*, mortal, and some others, declined *bruks* (masc.), *bruks* (fem.), *bruk* or *brukjata* (neut.). *Naus*, dead, makes fem. nom. sing. *naus*; its other forms are not met with.

2. THE CONSONANT OR WEAK DECLENSION.

This declension of the adjective is exactly identical with that of the noun, the forms for the three genders in most adjectives corresponding with *hana* (masc.), *tuggo* (fem.), *hairto* (neut.), whilst, however, the feminine of present participles, of adjectives in the comparative degree, and also of a few superlatives, corresponds with *managei*. (See p. 58.)

Blinda, blind.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	blinda.	blindo.	blindo.
Gen.	blindins.	blindons.	blindins.
Dat.	blindin.	blindon.	blindin.
Acc.	blindan.	blindon.	blindo.

PLURAL.

Nom.	blindans.	blindons.	blindona.
Gen.	blindane.	blindono.	blindane.
Dat.	blindam.	blindom.	blindam.
Acc.	blindans.	blindons.	blindona.

Similarly are declined *midja, midjo, midjo*, middle; *hardja, hardjo, hardjo*, hard, &c. *Ainaha*, only, forms its feminine *ainoho.*

THE COMPARISON OF ADJECTIVES.

The comparative is most commonly formed in *-iza*, as from *hauhs*, high, comp. *hauhiza;* from *manags*, many, *managiza;* but some of the *a*-stems, as *blinds*, form it in *-oza*, as *blindoza.* Both forms are declined exactly alike, and after the consonant declension only.[1]

[1] With the Gothic suffix in *za cf.* the Lat. *ior, ius*, included along with the Greek *ιων* in the Sk. *iyâms*, which becomes in most of the oblique cases *iyas* and in the nom. sing. masc. *iyân.* With the sup. suffix in *sta cf.* Greek *ιστος*, Sk. *ishtha.* The *s* of the Goth. and Lat. comparative is apparently involved in *αρπαγ-ίσ-τερος, σωφρον-έσ-τερος*, &c.; but there is not sufficient ground to suppose, with Grimm (*Geschichte*, 317), that it has fallen out from such forms as *καλλίων*, as if for *καλλ-ισ-ωρ.* Notwithstanding the remarkable similarity of *μείζων* and Goth. *maiza(n)*, the former is probably for *μεγ-ιων*, whereas the latter is for *mag-iza(n).*

In Sclavonic the comparative is formed as in Gothic, *e.g., novŏ*, new, comp. *novisŏ.* For the superlative, however, the demonstrative root

Hauhiza, from *hauhs*, high.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	hauhiza.	hauhizei.	hauhizo.
Gen.	hauhizins.	hauhizeins.	hauhizins.
Dat.	hauhizin.	hauhizein.	hauhizin.
Acc.	hauhizan.	hauhizein.	hauhizo.

PLURAL.

Nom.	hauhizans.	hauhizeins.	hauhizona.
Gen.	hauhizane.	hauhizeino.	hauhizane.
Dat.	hauhizam.	hauhizeim.	hauhizam.
Acc.	hauhizans.	hauhizeins.	hauhizona.

The superlative has the two forms in *-ists* and *-ista*,[1] *-osts* and *-osta*, corresponding to the two of the comparative, and follows in these both the strong and the weak declension, thus—

VOWEL OR STRONG.

Masculine.	*Feminine.*	*Neuter.*
hauhists.	hauhista.	hauhist.

CONSONANT OR WEAK.

hauhista.	hauhisto.	hauhisto.

---

is inserted, *e.g.*, *noviejso*, newest; and this accords with the view that the regular suffixes of degree were all originally pronominal roots most frequently used combined or repeated, and that in *lc plus grand* we prefix what would have been suffixed in an earlier stage of language. With the Gothic *cf.* the following :—

		A.S.	*O. S.*	*O. F.*	*O. H. G.*	*O. N.*
Pos.		blind.	blind.	blind.	plintêr.	frôthr.
Comp.		blindra.	blindôro.	blindira.	plintôro.	frôthari.
Sup.	*strong*,	blindost.	blindôst.	blindist.	plintôstêr.	frôthastr.
	weak,	blindosta.	blindôsto.	blindista.	plintôsto.	frôthasti.

[1] Gk. ιστος, Sk. *ishtha*.

There are also some superlatives in *ma*,[1] thus—

Masculine.	*Feminine.*	*Neuter.*
fruma, *first.*	frumei.	frumo.
auhuma, *highest.*	auhumei.	auhumo.
innuma, *inmost.*	innumei.	innumo.
aftuma, *last.*	aftumei.	aftumo.
iftuma, *last.*	iftumei.	iftumo.
hinduma, *hindmost.*	hindumei.	hindumo.
hleiduma, *on the left hand.*	hleidumei.	hleidumo.

[1] We have the sup. form in *ma* in the A.S. *forma, innema, utema, ufema, latema, medema, nithema, sithema, æftema, hindema,* and in O. F. *forma, me-de-m-est;* but in O. S., O. N., and O. H. G. it is not found. We have the following "irregular" comparisons:—

	Positive.	*Comparative.*	*Superlative.*
A.S.	gôd.	betera, betra.	betost, best.
	yfel.	loyrsa.	wyrst.
	lytil.	læssa.	læst.
	mycel.	mâra.	mæst.
O. S.	gôd.	betiro.	best.
	ubil.	wirso.	wirsist.
	luttil.	...	minnist.
	mikil.	mêro.	mêst.
O. F.	gôd.	betera.	best.
	evel.	werra, wirra.	...
	litik.	lessa, minnira, minra.	litikest, leist, lerest, minnast.
	grât.	mâra.	mâst.
O. N.	gôd.	betri.	beztr.
	illr, vandr.	verri.	verstr.
	mikill.	meiri.	meistr.
	litill.	minni.	minstr.
	margr (many).	fleiri.	fleistr.
	gamall (old).	eldri.	elztr.
	ûngr.	yngri.	nystr (from nyr).
O. H. G.	guot.	petziro.	petzistêr.
	ubil.	wirsiro.	wirsistêr.
	luzil.	minniro.	minnistêr.
	mihhil.	mêro.	meistêr.

These are declined like comparatives. From them corresponding vowel or strong forms have been developed, *frumists*, *auhumists*, &c., which thus contain two superlative suffixes.

The following are cases of the so-called irregular comparison :—

Masculine.	*Feminine.*	*Neuter.*
gods, *good.*	batiza.	batista.
ubils, *evil,*	wairsiza.	...
mikils, *great.*	maiza.	maista.
leitils, *little.*	minniza.	minnista.
juggs, *young.*	juhiza.	...
sineigs, *old.*	...	sinista (eldest).

PARTICIPLES.

The present participle, when used as a noun, is declined as the noun *nasjands* (p. 51). Its adjectival declension is as follows :—

Gibands, from *giban*, to give.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	gibands *and* gibanda.	gibandei.	gibando.
Gen.	gibandins.	gibandeins.	gibandins.
Dat.	gibandin.	gibandein.	gibandin.
Acc.	gibandan.	gibandein.	gibando.

PLURAL.

Nom.	gibandans.	gibandeins.	gibandona.

The past participle, which ends in *-ns* or *-ths*, according as the verb is strong or weak, follows both declensions of the adjective thus—

Giband, from *giban*, to give.

1. VOWEL OR STRONG.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	gibans.	gibôna.	giban.
Gen.	gibanis.	gibanaizos.	gibanis.
Dat.	gibanamma.	gibanai.	gibanamma.
Acc.	gibanana.	gibana.	giban.

PLURAL.

Nom.	gibanai.	gibanos.	gibana.
	&c.	&c.	

(2.) CONSONANT OR WEAK.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	gibana.	gibano.	gibano.
Gen.	gibanins.	gibanons.	gibanins.
Dat.	gibanin.	gibanon.	gibanin.
Acc.	gibanan.	gibanon.	gibano.

PLURAL.

Nom.	gibanans.	gibanons.	gibanona.
	&c.	&c.	

Nasiths, from *nasjan*, to save.

1. VOWEL OR STRONG.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	nasiths.	nasida.	nasith.
Gen.	nasidis.	nasidaizos.	nasidis.
Dat.	nasidamma.	nasidai.	nasidamma.
Acc.	nasidana.	nasida.	nasith.

PLURAL.

Nom.	nasidai.	nasidos.	nasida.
	&c.	&c.	

2. Consonant or Weak.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	nasida.	nasido.	nasido.
Gen.	nasidins.	nasidons.	nasidins.
Dat.	nasidin.	nasidon.	nasidin.
Acc.	nasidan.	nasidon.	nasido.

Plural.

Nom.	nasidans.	nasidons.	nasidona.
	&c.	&c.	

THE NUMERALS.

Of the cardinal numbers, some are fully declined, some partly, and others are indeclinable. The forms here given within brackets are constructed on analogy, but are not actually met with.[1] The numbers are denoted, as in Greek, by letters, which are overlined or punctuated.

a. 1. ains, aina, ain (*declined*).
b. 2. twai, twos, twa (*declined*).

[1] With the Gothic cardinals *cf.*—

A.S.	*O. S.*	*O. F.*	*O. N.*	*O. H. G.*
ân.	ên.	ên.	einn.	ein.
twegen (*fem.* twâ).	tuêna (*fem.* tuâ).	twêne, tweer (*fem.* twâ).	tveir (*gen.* tveggja).	zwênê (*fem.* zwâ).
thrî.	thria.	thrê.	thrir.	drî.
feower.	fiwar.	fiwer.	fiorir.	fiœr.
fif.	fif.	fif.	fimm.	fimf.
six.	sehs.	sex.	sex.	sëhs.
seofon.	sib(v)un.	sigun.	siau.	sibun.
ahta, eahta.	ahtô.	achta.	âtta.	ahtô.
nigon.	nigun.	nigun.	niu	niun.
tyn.	tehan.	tian.	tiu.	zëhan.
endlufan.	êlleb(v)an.	andlova, alvene. elleva,	ellifu.	einlif.

. *g.* 3. threis, [thrijos], thrija (*declined*).
. *d.* 4. fidwor, *with dat.* fidworim *or* fidwor.
. *e.* 5. fimf *and* fif.
. *g.* 6. saihs.

A.S.	*O. S.*	*O. F.*	*O. N.*	*O. H. G.*
twelf.	tuelif.	twilif.	tôlf.	zwelif.
threotyne.	...	...	threttian.	drîzëhan.
twentig.	tuêntig.	twintich.	tveir tigir.	zweinzug.
sixtig.	sechstig.	sextich.	sextiu, sextigïr.	sëhszug.
hund-seofontig.	ant-sibunta.	siuguntich.	siötigir.	sibunzô.
hund-cahtatig.	ant-ahtôda.	achtantich, achtig, tachtig.	âttatigir.	ahtozô.
hund-nigontig.	...	t-niogentich.	nîutigir.	niunzô.
hund, hund-teontig.	hund.	hundred.	hundrath.	zëhanzô.
hund-endlufontig.	...	...	...	...
hund-twelftig.	...	...	...	...
twa-hund.	tuê hund.	twâ hundred.	...	...
thusend.	thûsundig.	thûsend.	thûsand.	dûsunt, zëhanhunt.

Sansk.	*Gr.*	*Lat.*	*Lith.*	*Scl.*
ekas.	εἷ(ν)ς.	unus.	wienas.	jedin.
dvau.	δύο.	duo.	du.	dva.
trayas.	τρεῖς.	tres.	trys.	tri.
chatvaras.	τέσσαρες, Æol. πίσυρες.	quatuor.	keturi.	tschetyri.
pancha.	πέντε, Æol. πέμπε.	quinque.	penki.	pjat.
shat.	ἕξ.	sex.	szeszi.	sehest.
sapta.	ἑπτὰ.	septem.	septyni.	sedm.
ashtau.	ὀκτὼ.	octo.	asztuni.	osm.
nava.	ἐνγέα.	novem.	desoyni.	devjat.
daça.	δέκα.	decem.	deszimt.	desjat.
ekâdaça.	ἕνδεκα.	undecim.	wienolika.	jedino-na-desjat.
vimçatis.	εἴκοσι.	viginti.	...	dvadesjat.
panchâsat.	πεντήκοντα.	quinquaginta.	...	...
shashtis.	ἑξήκοντα.	sexaginta.	...	...
çatam.	ἑκατόν.	centum.	szimtas.	soto.
daça çatâni, sahasram.	χίλιοι.	mille.	tukstantis.	tysjatscha.

.z.	7. sibun.
.h.	8. ahtau.
.(th).	9. niun, *with gen.* niune.
.i.	10. taihun, *with dat.* taihunim.
.ia.	11. ainlif, *with dat.* ainlibim.
	12. twalif, *with gen.* twalibe, *dat.* twalibim *or* twalif.
	13. [thrija-taihun].
	14. fidwor-taihun.
	15. fimf-taihun.
	16. saihs-taihun.
	17. sibun-taihun.
	18. ahtau-taihun.
	19. niun-taihun.
.k.	20. twai-tigjus, *gen.* twaddje tigiwe, *dat.* twaimtigum, &c.

The Teutonic, Greek, and Lithuanic words for the numeral 1 appear to be the same as the Sk. demonstrative *ena;* and the aspirate in the Greek may represent a digamma developed as in Lith. *wienas,* and in the modern pronunciation of Eng. *one;* or it may be the demonstrative *y,* in which case *el(ν)ς* corresponds exactly with Goth. *jains.* The Latin *unus* appears to be connected by the old spelling *oinus* with the same word, but it is referred by Bopp to the Sk. *ûna,* less. The correspondence of Teutonic with the Æolic Greek in the numerals for 4 and 5 is remarkable. Gothic *tehund,* like Lith. *deszimt,* includes both *dek* of *δέκα, decem, daça,* &c., and *gint* of *viginti, τριακοντα, centum, ἑκατὸν, çatam,* &c. The final *nd* may represent a double ordinal element (*cf. deci-mus, δέκα-τος*) reflected on to the cardinal; but it is evident that it must have been a part of the cardinal at a very early period; and the form of the numeral in Gothic suggests a possible connection with "two hands," a natural mode of expressing ten.

In *ainlif* and *twalif, lif* has been supposed to be connected with the verb *leave,* but the other explanation is more probable, that it is a form of *dek* found in Lithuanic as *lika* and in Hindustani as *leh,* the letter-changes in *lif* for *dek* being analogous to those in Lat. *lingua* for *dingua,* Eng. *tongue; lacryma, δάκρυ,* Eng. *tear;* Goth. *wegs,* Eng. *wave;* Sk. *chatvâra,* Lith. *keturi,* Goth. *fidwor,* Eng. *four.* Our finding the exceptional form in the numerals for 11 and 12 only is partly explained by the Teutonic tendency to duodecimal reckoning, shown in the A.S. forms *endlufontig, twelftig,* and in the "great hundred" of 120. The numbers 11 and 12 were viewed rather as simple numbers than in their relation to 10, and the element *dek* or *taihun* was consequently not so clearly distinguished as in the higher numerals. The change in the mode of formation after the sixth decade, shown in some

.*l*. 30. threis-tigjus (*declined as preceding*).
.*m*. 40. fidwor-tigjus, *acc.* fidwor-tiguns.
.*n*. 50. fimf-tigjus, *acc.* fimf-tiguns.
.*j*. 60. saihs-tigjus, *dat.* saihstigum.
.*u*. 70. sibuntehund.
.*p*. 80. ahtautehund.
(See p. 37). 90. niuntehund, *gen.* niuntehundis.
99. niuntehund jah niun.
.*r*. 100. taihun-tehund.
.*s*. 200. twa hunda, *dat.* twaim hundam, &c.
1000. thusundi (*declined as a fem. noun*).
2000. twos thusundjos (*fem.*), *and also* twa thusandja (*neut*).

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of the Teutonic tongues, and probably once common to them all, is believed by Grimm to be also due to duodecimal reckoning, 60 being half of the great hundred. In Sanskrit, it will be seen, there is an analogous change after 50.

Tigjus is obviously a secondary form, and must have replaced an earlier in *twai tigjus*, &c. The A.S. *hund-seofontig* with corresponding forms may be due to the ordinal used with *hund* as a noun, *hund seofothe* = seventh decade (Heyne, p. 328), but the Gothic form rather indicates that it is simply for *seofon-tig(h)und*.

Hund, used in combination for 100, is apparently a part put for the whole, *taihun-tehund*, for shortness; and this use of *hund* in Gothic suggests that Lat. *centum*, Sk. *çatam*, were also short forms at first employed in combination with other numerals only, thus: *bicenti* = bis-decent-decent(i); and in ἑκατόν the aspirate represents the lost portion of the word.

Thusundi seems to be for *tigus hunde*, a decade of hundreds, nearly corresponding with Sk. *daça çatâni*. In the Lex Visigothorum we find Lat. *millenarius* explained by *thyuphadus*. The corresponding word in Wulfila's version is *thusundi-fathis*, captain of a thousand. In the other form we have apparently a shortening of the numeral *thusundi* to *thyu*.

Twaddje, used as genitive of *twai*, has been supposed to be in origin an ordinal, Sk. *dvitîyas*, and similarly *thridja*, Sk. *tritîyas*, third; but it is more probable that these forms are simply for *twaje*, *thrije*, the *dd* being parasitic, as in *iddja* (see p. 97).

Old Norse gives in the datives *tveimr*, *threimr*, the most primitive form of the case found anywhere in Teutonic, *mr* representing the primitive *bs* of *tribus*, Sk. *tribhyas*.

The first three numerals are thus declined :—

Ains.

SINGULAR.

Masculine.	*Feminine.*	*Neuter.*
Nom. ains.	aina.	ain, ainata.
Gen. ainis.	ainaizos.	ainis.
Dat. ainamma.	ainai.	ainamma.
Acc. ainana.	aina.	ain.

When declined in the plural (*ainai, ainos, aina,* &c.), and also when it follows the weak declension (*aina, aino, aino,* &c.), it signifies *alone.*

Twai.

PLURAL.

Masculine.	*Feminine.*	*Neuter.*
Nom. twai.	twos.	twa.
Gen. twaddje.	...	...
Dat. twaim.	twaim.	twaim.
Acc. twans.	twos.	twa.

Threis.

PLURAL.

Masculine.	*Feminine.*	*Neuter.*
Nom. threis.	[thrijos.]	thrija.
Gen. thrije.	[thrijo.]	thrije.
Dat. thrim.	thrim.	thrim.
Acc. thrins.	[thrijos.]	thrija.

The form *tigjus,* which occurs in the numerals from 20 to 60 inclusive, is a masculine noun in the plural, and is declined regularly like the plural of *sunus,* whilst *hunda* of the numeral 200, &c., is a neuter noun declined like the plural of *waurd.*

The only ordinals met with are the following, which are declined throughout in three genders ;—

1st.	fruma.	frumei.	frumo.
2d.	anthar.	anthara.	anthar.
3d.	thridja.	thridjo.	thridjo.
6th.	saihsta.	saihsto.	saihsto.
8th.	ahtuda.	ahtudo.	ahtudo.
9th.	niunda.	niundo.	niundo.
10th.	taihunda.	taihundo.	taihundo.
15th.	fimfta-taihunda.	-taihundo.	-taihundo.

Of these, *fruma* is clearly a superlative, formed (like Lat. *primus*) from the root in Eng. *fore ;* for its declension see p. 59. *Anthar*, probably originally a comparative, has lost the nominative sign *s*, but is declined like *blinds*, except that the neuter form in *ata* is not found. The other ordinals follow exactly the weak declension of adjectives.[1]

[1] Of the ordinals in the cognate tongues the most remarkable are the various forms for first and second. With the Gothic *cf.*—

A.S.	*O. S.*	*O. F.*	*O. N.*	*O. H. G.*
forma.	formo.	forma.	fyrstr.	êr stêr.
...	furisto.	formest.	...	vur stêr.
...	êristo.	êrosto.	...	...
other.	andar.	other.	annar.	andar.
...	othar.	or.	...	...
...	..	ander.	...	...

and also

Sanskr.	*Gr.*	*Lat.*
prathamas.	πρῶτος.	primus.
âdimas.	...	...
agrimas.	...	...
dvitîyas.	δεύτερος.	alter.

The other ordinals show little variation in Teutonic, the termination corresponding (except in the case of *thridja*, Lat. *tertius*, Sk. *tritîyas*) with the Gr. τος or ιστος ; *cf. niun-da, taihun-da, ἔννεα-τος, δέκα-τος, no(v)-nus, deci-mus*, Sk. *nava-mas, daça-mas.*

In O. N., O. F., and O. H. G. they have from 20 onward (and in some Frisian dialects with lower numbers) the termination *st*, as *zweinzicôsto ;* but in A.S. they have *th*, as *twentigothe.* In Gothic and O. S. these numerals are not met with.

Of other numerals, *bai*, both (masc.), has dat. *baim* and acc. *bans;* there is also a form *ba*, nom. and acc. neut, but the feminine is not found. There is a secondary form, *bajoths* (masc.), with dat. *bajothum*.[1]

Tweihnai is a secondary form of *twai*, and has something of a distributive force; dat. *tweihnaim*, acc. *tweihnos*.[2]

Multiplicative adjectives are formed by affixing *falths* or *faltha* to the cardinals, as *ainfalths*, single; *fidurfalths*, fivefold; or to the adjective *manags* as *managfalths*, manyfold.

To form numeral adverbs, the dat. singular or plural of *sinths*, a time, is employed, as *ainamma sintha*, once; *twaim sintham*, twice; *antharamma sintha*, a second time.

THE PRONOUN.

Personal Pronouns.

The personal pronouns are *ik*, I; *thu*, thou; *is*, *sa*, *ita*, he, she, it; and the reflexive *sik* of the third person, which last is declined only in the singular, and has no nominative.[3]

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[1] Gothic *bajoths*, containing *ba*, the primitive element of *am-bo*, ἄμ-φω (probably a form of the second numeral), involves the demonstrative *j*, and also, as appears from the A.S. *batwa*, *butu*, a form of *twai*, as *th*. In A.S. *begên* the demonstrative *j* has been hardened, as in A.S. *frig*, free, Goth. *freis* with gen. *frijis*. O. S. has *bethja*, O. F. *bethe*, O. N. *bathir* with gen. fem. *beggja*, and O. H. G. *pede*.

[2] *Tweihnai*, A.S. *twegen*, is from *twai*, with inserted *j* hardened to *h*, and with the distributive *n* found in the O. N. *twennr*, *thrennr*, *fern*, Lat. *bini*, *trini*, *centeni*, &c., which again may be compared with Sk. *trîṇi çatâni*, neuter plural forms denoting three hundred.

[3] The oblique cases of the personal pronouns are remarkable. Bopp explains the *n* of gen. *meina*, &c., and the *r* of *unsara*, &c., as a weakening of the *d* found in the Sk. adjectival forms *madîyas*, mine, *asmadîyas*, our, &c.; the *s* of dat. *mis*, &c., as representing the third personal pronoun, the Sk. *swas*, Lat. *sui*, Goth. *seina*, Gr. ὅς, which also enters into *izwis*, and again in another shape into both *uns* and *ugk*, with which two forms he compares Sk. *asmân*, Pali *amhe;* the *k* of dat. *mik*, &c.,

Ik, I.

Singular.	*Dual.*	*Plural.*
Nom. ik.	wit.	weis.
Gen. meina.	ugkara.	unsara.
Dat. mis.	ugkis.	unsis, uns.
Acc. mik	ugkis, ugk.	unsis, uns.

is set down as the same as in *ik*, the Gr. particle γε. These conjectures can hardly be accepted as an explanation of the phenomena.

The forms must be compared in the principal Aryan tongues:—

FIRST PERSON.

Sing. Nom.	*Gen.*	*Dat.*	*Acc.*
Sk. aham.	mama.	mahyam.	mam.
Zend. azem.	mana.	môi.	manm.
Gr. ἐγώ(ν).	ἐμοῦ. / ἐμοῦς.	ἐμοὶ. / ἐμὶν. / ἐμίνη (*Tarentine*).	ἐμὲ. / μὲ
Alban. σῦν.	μέγε. / μέγετ.	μᾶ. / μᾶγε.	μᾶ. / μουᾶ.
Lat. ego.	mei.	mihi.	me.
Lith. asz.	manes.	man.	mane.
Lett. es.	mannis.	mannim.	man.
O. Pr. as.	maisei.	mennei.	mien.
Scl. az.	mene.	mnje.	mja.

SECOND PERSON.

Sk. tvam.	tava.	tubhyam.	tvâm.
Zend. tûm.	tava.	thvôi.	thvanm.
Gr. συ, τυ.	σοῦ. / τεοῦς.	σοι. / τεῖν.	σε.
Lat. tu.	tui.	tibi.	te.
Lith. tu.	tawes.	taw.	tawe.
Lett. tu.	tewis.	tewim.	tew.
Scl. ty.	tebe.	tebje.	tja.

THIRD PERSON.

Sk.	(*svas*, a reflexive adjective.)		
Zend. ...	hê, hôi.	hê, hôi.	...
Gr. ...	οὗ, ἑοῦ, ἑοῦς.	οἱ, ἑοῖ, ἑῖν.	ἕ.
Lat. ...	sui.	sibi.	se.
Lith. ...	sawes.	saw.	sawe.
Scl. ...	sebe.	sebje.	sja.

Thu, thou.

Singular.	*Dual.*	*Plural.*
Nom. thu.	[*probably* jut.]	jus.
Gen. theina.	igkwara.	izwara.
Dat. thus.	igkwis.	izwis.
Acc. thuk.	igkwis.	izwis.

The correspondence of the formative elements in the three persons of the later languages, as contrasted with their diversity in Sanskrit, and in a less degree in Zend, indicates that assimilation has taken place extensively, the forms proper to one person having been adopted by another. *Mik* must have been originally dative (Sk. *mahyam*, Lat. *mihi*), passing into accusative, like Eng. him; *thuk* and *sik* have been assimilated to it. *Mis*, *thus*, *sis*, seem to have been originally secondary genitives formed from their respective stems, as *his* from *he* or *hi*, and corresponding with the Doric ἐμοῦς, τεοῦς, and Bœotian ἑοῦς, with which we may compare Lith. *manes*, *tawes*, *sawes*, and the Old Lat. genitive *mis*, said to have been used by Ennius. The Gothic genitives *meina*, *theina*, *seina*, are the most difficult of explanation. The first appears from Lith. *manes*, Scl. *mene*, Zend. *mana* to be identical with Sk. *mama*, where the root is clearly reduplicated to form the genitive, and the form may have been (as in Grimm's opinion) simply extended from the first person to the second and third. Or we may have in all three persons an adjectival *n*-form. Yet their remarkable similarity with the Doric ἐμίν (Tarentine ἐμίνη), τεῖν, ἑῖν, which are commonly accounted for as ἐμεφιν, τεφιν, ἑφιν, with *φ* for *bh*, as in ἡμῖν, ὑμῖν (Sk. *asmabhyam*, *yushmabhyam*), suggests that the Teutonic forms may similarly have arisen, and passed from the dative to the genitive. The two cases approximate so closely in meaning and are so often identical in form, that the passage from the one to the other is easy, and in fact the Gr. termination φι or φιν (βίηφι) has something of a genitive force.

Weis is Sk. *vayam*, for an older *vayams*; *jus* is seen in Sk. *yushman*, Cretan ὑσεις, Albanian *yoũ*; *uns* is Sk. *nas*, Lat. *nos*, found in the Carmen Arvale as *enos* (*cf.* ἐμὲ, μὲ), and cognate to νῶι; *izwis* for *juswis* combines *jus* and Sk. *vas*, Lat. *vos* (*cf.* σφῶι); *unsara* is like the ordinary genitive plural of adjectives and pronouns with *r* for *z*, a substitution invariably made there in the other Teutonic tongues, as in A.S. *blindra*, *thara*, Goth. *blindaize*, *thize*, as also in the Lat. plur. in *rum*, Sk. *shâm*, *sâm*.; *izwara* is similar, but appears to be shortened from *izwasara*.

The dual *wit* with the probable form *jut*, A.S. and O. S. *git*, doubt-

Is, si, ita, he, she, it.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	is.	si.	ita.
Gen.	is.	izos.	is.
Dat.	imma.	izai.	imma.
Acc.	ina.	ija.	ita.

less contains the *t* of *twai*. *Ugkis* may have been derived from *uns*, or from an earlier *unas*, by the insertion of the particle *ak*, a common process in Sanskrit imparting a kind of diminutive force, as in *tvayakâ*, "just by thee," from *tvayâ*. We should thus get *unakas, unkis*, and in this view *igkwis* is for *izkwis* through assimilation. *Unsis* is *uns* lengthened to correspond with *ugkis*, whilst *ugk* is *ugkis* shortened to correspond with *uns*. To the same effort after uniformity we owe the forms *ugkara, igkwara*, formed on the model of *unsara, izwara*.

Is, Sk. *yas*, Lat. *is*, Gr. *ὁς*, is extensively used in Sclavonic as an article or demonstrative in the form *j*, though not employed as a separate word; *ija* for *ia* shows a natural development of the stem *i* when followed by a vowel; *si* is, however, a distinct stem, probably connected with the demonstrative *sa*. In the gen. sing. *is*, and the nom. plur. *eis*, this pronoun follows the noun declension as an *i*-stem; the identical form *eis* is also found in Old Latin (*Wordsworth. Fragments*, p. 105).

Of the other Teutonic tongues, all but the O. F. have dual forms. A.S. and O. H. G. give us in the acc. plur. *usic, cowic*, and *unsih, iwih*, which are evidently modelled in their termination after the sing. *mik, sik*, A.S. and O. F., are without the reflexive. With the third personal pronoun, *is, si, ita*, the following may be compared, the stem *hi*, which is found extensively used in the cognate tongues, being that of the Gothic demonstrative *himma*:—

		Masculine.	*Feminine.*	*Neuter.*
A.S. Sing.	*Nom.*	he.	heo.	hit.
	Gen.	his.	hire.	his.
	Dat.	him, heom.	hire.	him, heom.
	Acc.	hine.	hi, hig.	hit.
Plur.	*Nom.*	hi, hig.	hi, hig.	heo.
	Gen.	hira.	hira.	hira.
	Dat.	him.	him.	him.
	Acc.	hi, hig.	hi, hig.	heo.

PLURAL.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	eis.	ijos.	ija.
Gen.	ize.	izo.	ize.
Dat.	im.	im.	im.
Acc.	ins.	ijos.	ija.

		Masculine.	*Feminine.*	*Neuter.*
O. S. Sing.	*Nom.*	hi, he, hie.	siu.	it.
	Gen.	is.	ira.	is.
	Dat.	imu, -o.	iru.	imu, -o.
	Acc.	ina.	sia.	it.
Plur.	*Nom.*	sia.	sia.	siu.
	Gen.	irô.	irô.	irô.
	Dat.	im.	im.	im.
	Acc.	sia.	sia.	siu.
O. F. Sing.	*Nom.*	hi, he.	hiu, sê.	hit.
	Gen.	(sîn).	hiri.	(sîn).
	Dat.	him.	hiri.	him.
	Acc.	hini, -e, -a.	hia, sê.	hit.
Plur.	*Nom.*	hia, sê.	hia, sê.	hia, sê.
	Gen.	hira, hiara.	hira, hiara.	hira, hiara.
	Dat.	him, hiam.	him, hiam.	him, hiam.
	Acc.	hia, sê.	hia, sê.	hia, sê.
O. N. Sing.	*Nom.*	hann.	hon, hun.	
	Gen.	hans.	hennar.	(Neuter
	Dat.	hanum, honum.	henni.	wanting.)
	Acc.	hann.	hana.	
		(Plural wanting.)		
O. H. G. Sing.	*Nom.*	ir, ër.	siu, sie, sî.	itz, ëtz.
	Gen.	(sîn).	irâ, irô.	is, ës.
	Dat.	imu, -o.	iru, iro.	imu, -o.
	Acc.	inan, in.	sia, sie, sî.	itz, ëtz.
Plur.	*Nom.*	siê, sê, sî, siâ.	siô, sie.	siu, sie, si.
	Gen.	irô.	irô.	irô.
	Dat.	im, in.	im, in.	im, in.
	Acc.	siê.	siô, sie.	siu.

Sik (reflexive of the third person).

SINGULAR.

Gen. seina.	*Dat.* sis.	*Acc.* sik.

This, like the pronouns of the first and second person, is used for all three genders.

Possessive Pronouns.

Meins, mine.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	meins.	meina.	mein *or* meinata.
Gen.	meinis.	meinaizos.	meinis.
Dat.	meinamma.	meinai.	meinamma.
Acc.	meinana.	meina.	mein *or* meinata.

PLURAL.

Nom.	meinai.	meinos.	meina.
Gen.	meinaize.	meinaizo.	meinaize.
Dat.	meinaim.	meinaim.	meinaim.
Acc.	meinans.	meinos.	meina.

The other possessives are *theins, theina, thein*, thine; *unsar, unsara, unsar*, ours; *izwar, izwara, izwar*, yours; *igkwar, igkwara, igkwar*, belonging-to-you-two; and the probable form *ugkar*, &c., belonging-to-us-two. They are all declined as the above, that is to say, like strong adjectives, except that all but *meins* and *theins* have lost the nominative sign *s*, and are without the neut. in *ata*, thus corresponding exactly with the numeral *anthar*.[1]

For the possessives of the third person *is*, &c., and also of the reflexive, the genitives *is, izos, ize*, and *izo* are employed.

[1] The possessive pronouns, like the adjective, show the *t* of the neuter (*meinata*) in O. N., as in *mitt, thitt, sitt, vârt*, and in O. H. G., as in *mînatz, dînatz, sînatz, unsaratz*, but not in the other three languages.

Demonstrative Pronouns.

Sa, so, thata,[1] this, that, *or* the (see p. 102).

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	sa.	so.	thata.
Gen.	this.	thizos.	this.
Dat.	thamma.	thizai.	thamma.
Acc.	thana.	tho.	thata.

[1] The Gothic demonstrative, *sa, so, thata,* comes very near to the Sanskrit.

	SINGULAR.			PLURAL.		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
Nom.	sas.	sâ.	tat.	te.	tâs.	tâni.
Gen.	tasya.	tasyâs.	tasya.	teshâm.	tâsâm.	teshâm.
Dat.	tasmai.	tasyai.	tasmai.	tebhyas.	tâbhyas.	tebhyas.
Acc.	tam.	tâm.	tat.	tân.	tâs.	tâni.

Cf. Gr. *ὁ, ἡ, τό,* Sclav. *to, ta, to,* and Lat. *is-te, is-ta, is-tud.*

Of the other Teutonic tongues, A.S. and O. N. come nearest to the Gothic in their use of the two stems *sa* and *ta; cf.*—

		Masculine.	*Feminine.*	*Neuter.*
A.S. Sing.	*Nom.*	se.	seo.	thæt.
	Gen.	thæs.	thære.	thæs.
	Dat.	tham.	thære.	tham.
	Acc.	thone.	thâ.	thæt.
	Instr.	...	...	thy, thê.
Plur.	*Nom.*	thâ.	thâ.	thâ.
	Gen.	thâra, thæra.	thâra.	thâra.
	Dat.	thâm, thæm.	thâm.	thâm.
	Acc.	thâ.	thâ.	thâ.
O. N. Sing.	*Nom.*	sa.	sû.	that.
	Gen.	thess.	theirrar.	thess.
	Dat.	theim.	theirri.	thvi,
	Acc.	thann.	thâ.	that.
Plur.	*Nom.*	their.	thær.	thau.
	Gen.	theirra.	theirra.	theirra.
	Dat.	theim.	theim.	theim.
	Acc.	thâ.	thær.	thau.

PLURAL.

Masculine.	*Feminine.*	*Neuter.*
Nom. thai.	thos.	tho.
Gen. thize.	thizo.	thize.
Dat. thaim.	thaim.	thaim.
Acc. thans.	thos.	tho.

We trace an instrumental neut. sing. *the* in *bithe*, when, and *duthe*, therefore.

An emphatic demonstrative is formed by affixing the enclitic conjunction *uh* to the above with some slight changes, thus :—

		Masculine.	*Feminine.*	*Neuter.*
O. S. Sing.	*Nom.*	thie, the, se.	thiu, the.	that, the.
	Gen.	thies, thes.	thera, -u.	thes.
	Dat.	themu, thiem.	thera, -u.	themu, thiem.
	Acc.	thana, than, the.	thia, the.	that.
	Instr.	...	...	thiu, thio.
Plur.	*Nom.*	thia, thie, the.	thia, the.	thiu, thia.
	Gen.	therô.	therô.	therô.
	Dat.	thiem, thêm.	thêm.	thêm.
	Acc.	thia, thie.	thia.	thiu, thia.
O. F. Sing.	*Nom.*	thi.	thiu.	thet.
	Gen.	thes.	there.	thes.
	Dat.	tham, thâ.	there.	tham, thâ.
	Acc.	thene.	thâ.	thet.
	Instr.	...	...	thiu.
Plur.	*Nom.*	thâ.	thâ.	thâ.
	Gen.	thera.	thera.	thera.
	Dat.	thâm, thâ.	thâm, thâ.	thâm, thâ.
	Acc.	thâ.	thâ.	thâ.
O. H. G. Sing.	*Nom.*	dër, dë, thie.	diu, dëo, de.	datz.
	Gen.	dës.	dëra, dëru.	dës.
	Dat.	dëmu.	dëru, dëra.	dëmu.
	Acc.	dën.	dia, die, dë.	datz.
	Instr.	...	...	diu, du.
Plur.	*Nom.*	diê, diâ, dê.	diô, dia, dê.	diu, dei.
	Gen.	dërô.	dërô.	dërô.
	Dat.	diêm, dêm.	diêm, dêm.	diêm, dêm.
	Acc.	diê, diâ, dê.	diô, dia, dê.	diu, dei.

Sah, soh, thatuh, this *or* that.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	sah.	soh.	thatuh.
Gen.	thizuh.	thizozuh.	thizuh.
Dat.	thammuh.	thizaih.	thammuh.
Acc.	thanuh.	thoh.	thatuh.

PLURAL.

Nom.	thaih.	thozuh.	thoh.
Gen.	thizeh.	thizoh.	thizeh.
Dat.	thaimuh.	thaimuh.	thaimuh.
Acc.	thanzuh.	thozuh.	thoh.

Jains, jaina, jainata, yon (equivalent to "that there," as sometimes heard in vulgar English), is declined as a strong adjective.[1]

There are traces of a demonstrative *his* met with in the following forms:—*himma daga*, to-day; *und hina daga*, unto this day; *und hita nu*, until now; *fram himma nu*, from henceforth.[2]

Sama, same, and *silba*, self, which are sometimes included under the demonstrative pronouns, are declined as weak adjectives:—nom. *sama, samo, samo*, &c.; *silba, silbo, silbo*, &c.

The final vowel of the pronominal accusative masculine, and of both nominative and accusative in the neuter (*thana, thata*), is peculiar to the Teutonic tongues. It is probable that Goth. *thata* is an older form than Sk. *tat*, and a reduplication of the stem *ta*, and other neuters have taken this stem for their termination. The *a* of the masculine may have been assumed by assimilation, and the O. H. G. *hwënan* for *hwën* or *hwëna* is apparently due to a secondary assimilation to the ordinary accusative in *n*. The O. F. shows the remarkable secondary genitive *hwammes*, formed from the dative *hwam*.

[1] *Jains* is probably for *ya-ains*, the demonstrative *ya*, with another demonstrative, the Sk. *ena*, that, which latter retains here the original force which it lost in becoming a mere numeral (see p. 64 note).

[2] The stem *hi* of Goth. *himma*, Eng. *he*, &c., may be connected with the Sk. enclitic *gha*,

Relative Pronouns.

The relative is expressed by affixing the particle *ei*[1] to the demonstrative or personal pronouns, thus :—

sa-ei, *who* or *which.*	thu-ei, *thou who.*
ik-ei, *I who.*	iz-ei, *he who.*

It may be affixed to all cases, numbers, and genders, giving *thuk-ei, juz-ei, izwiz-ei,* &c. We sometimes find, however, *ize* for *iz-ei ; izei* is used for *eiz-ei ;* also *si-ei* becomes *sei.*

The most usual form of the relative is *sa-ei,* with its various genders and cases as below :—

Sa-ei, so-ei, that-ei, who *or* which.

SINGULAR.

	Masculine.	*Feminine.*	*Neuter.*
Nom.	sa-ei.	so-ei.	that-ei.
Gen.	thiz-ei.	thizoz-ei.	thiz-ei.
Dat.	thamm-ei.	thizai-ei.	thamm-ei.
Acc.	than-ei.	tho-ei.	that-ei.

PLURAL.

Nom.	thai-ei.	thoz-ei.	tho-ei.
Gen.	thize-ei.	thizo-ei.	thize-ei.
Dat.	thaim-ei.	thaim-ei.	thaim-ei.
Acc.	thanz-ei.	thoz-ei.	tho-ei.

In *the-ei,* that, we have the instrumental of the above.

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[1] The relative particle *ei* is in origin the same as the stem of the demonstrative *is,* Sk. relative *yas.*

Hwas, Sk. *kas,* Lat. *quis,* Gr. *πῶς,* is without the usual termination *ta* in its neuter *hwa,* and thus differs from A.S. *hwæt,* O. S. *huat,* O. F. *hwet,* O. N. *hvat,* O. H. G. *huatz,* and the Latin *quid.* From a comparison with the Sk. *kim,* however, it appears that the earlier form was without *t,* and not that the Gothic had lost it.

Hwarjis, Sk. *kas-yas,* compounded of the two preceding pronouns, is found in O. N. *hverr,* with dat. *hverjum,* acc. *hverjan,* &c., but not in the other Teutonic tongues. A peculiarity is the adoption of the nominative sign *s* in the form *r* as a part of the word throughout.

Interrogative Pronouns.

Hwas, hwo, hwa, who? or what?

SINGULAR (only).

	Masculine.	*Feminine.*	*Neuter.*
Nom.	hwas.	hwo.	hwa.
Gen.	hwis.	[*probably* hwizos.]	hwis.
Dat.	hwamma.	hwizai.	hwamma.
Acc.	hwana.	hwo.	hwa.

In *duhwe,* wherefore, we have the instrumental *hwe,* from the preceding.

Hwathar, which of the two, is found only in this form for nom. sing. masc. and neut., and in the dat. sing. *hwatharamma.* It was probably declined throughout like *anthar.*

Hwarjis, which of several, is declined:—nom. *hwarjis, hwarja, hwarjata,* like the strong adj. *midjis* (p. 55).

Hwileiks or *hweleiks,* what sort of, and *swaleiks,* such-like, are declined as strong adjectives:—nom. *hwileiks, hwileika, hwileik,* &c.

Indefinite Pronouns.

Sums, some (Lat. *quidam*), is declined as a strong adjective:—nom. *sums, suma, sum* or *sumata,* the enclitic *uh* being frequently affixed, as in *sumaih, sumaimuh. Sums—sums* or *sums—sumzuh* is equivalent to "the one—the other."

Ains-hun,[1] used with the negative particle *ni* for "no one," is declined thus:—

	Masculine.	*Feminine.*	*Neuter.*
Nom.	ainshun.	ainohun.	ainhun.
Gen.	ainishun.	...	...
Dat.	ainummehun.	ainaihun.	...
Acc.	ainohun.	ainohun.	ainhun.

[1] *Hun* is Lat. *cun* in *quicunque,* Sk. *chana,* Goth. *hwas-hun* being exactly Sk. *kas-chana.* This particle is not found elsewhere in Teutonic; the *g* in A.S. *ænig,* any, Ger. *einig,* though resembling it, is a purely adjectival formative, as in Goth. *mahteigs,* mighty, A.S. *cræftig,* crafty.

Hwashun and *mannahun* are used in exactly the same way, and with the same meaning. The former is found only in this one form, nom. sing. mas. The latter is declined thus:—

Nom. mannahun.	*Dat.* mannhun.
Gen. manshun.	*Acc.* mannanhun.

Hwazuh, every, all, is declined as follows:—

SINGULAR.

Masculine.	*Feminine.*	*Neuter.*
Nom. hwazuh.	hwoh.	hwah.
Gen. hwizuh.	...	hwizuh.
Dat. hwammeh.	...	hwammeh.
Acc. hwanoh.	hwoh.	hwah.

Of the plural we find only the acc. masc. *hwanzuh.*

Sa-hwazuh, with relative *saei* or *izei*, and its neuter *thata-hwah thei* (for *thatei*), are equivalent to whosoever, whatsoever. Similarly is used *thishwazuh* with *saei* or *ei*, declined thus:—

Masculine.	*Neuter.*
Nom. thishwazah.	thishwuh.
Gen. thishwizuh.	thishwizuh.
Dat. thishwammeh.	thishwammeh.
Acc. thishwanoh.	thishwah.

Ain-hwathar-uh, one of the two, is found only in dat. sing. masc. *ainhwatharammeh.*

Hwarjizuh, each, is declined thus:—

SINGULAR.

Masculine.	*Feminine.*	*Neuter.*
Nom. hwarjizuh.	...	hwarjatch.
Gen. hwarjizuh.	...	...
Dat. hwarjammeh.	...	...
Acc. hwarjanoh.	hwarjoh.	hwarjatoh.

The plural is not met with.

Ainhwarjizuh, each one, is declined like the preceding, *ain* remaining unchanged throughout.

The interrogatives, *hwas*, *hwo*, *hwa*, and *hwathar*, are sometimes used as indefinite pronouns.

THE VERB.

Verbs may be conveniently divided into two principal classes: (1) the strong, which form the preterite either by reduplication or by the modification known as "ablaut," as *haldan*, to hold, pret. *haihald; finthan*, to find, pret. *fanth;* (2) the weak, which form the preterite by the aid of an auxiliary syllable, which is etymologically connected with Eng. *do, did*, as *nasjan*, to save, pret. *nasida*, in plur. *nasidedum*, &c. (see p. 91 note).

Besides the active voice there is a middle form, which is nearly always passive in meaning, and may be called the passive voice.

The moods are indicative, imperative, subjunctive (or optative), and infinitive.

There are two tenses, the present and the preterite, the future being expressed by the present tense, as in Anglo-Saxon, or by a phrase (see p. 106).

The Strong Verb.

The Reduplicate Preterite.—Besides those in the following list[1] there are many verbs that appear from the analogy of

[1] These reduplicate preterites are interesting survivals of a once numerous class. It will be observed that where there are two initial consonants, as in *stalda*, Gothic either repeats both, as in *staistald*, or gives both in the second syllable and one in the first, as in *slepa, saizlep*, like Gr. *γραφω, γέγραφα*, not like Lat. *sto, steti*. Preterites like *faiflok* have *o* for *a* lengthened under the influence of the accent (*cf.* Sk. *tan, tatâna*), and are from an earlier form of the present stem, as *flak*, which was nasalised as *flankan*, whence *flekan*. Similarly *waiwo, lailo, saiso*, are from the old verbs *wa-an, la-an, sa-an*, of which *waian, laian, saian*, for *wajan, lajan, sajan*, are secondary forms.

the cognate Teutonic dialects to have formed their preterite in the same way, though it is not met with in the remains of Gothic literature :—

Present.	*Preterite.*	*Present.*	*Preterite.*
faltha, *(I) fold.*	faifalth.	auka, *increase.*	aiauk.
halda, *hold.*	haihald.	hwopa, *boast.*	hwaihwop.
stalda, *possess.*	staistald.	slepa, *sleep.*	saizlep.
faha, *take.*	faifah.	fleka, *lament.*	faiflok.
haha, *hang.*	haihah.	greta, *weep.*	gaigrot.
aika, *say.*	aiaik.	leta, *allow.*	lailot.
fraisa, *tempt.*	faifrais.	reda, *think of.*	rairoth.
haita, *call.*	haihait.	teka, *touch.*	taitok.
laika, *leap.*	lailaik.	waia, *blow.*	waiwo.
maita, *cut.*	maimait.	laia, *revile.*	lailo.
skaida, *divide.*	skaiskaid.	saia, *sow.*	saiso.

The ablaut preterite[1] has two stems, one for the singular and the other for dual and plural, except where the radical vowel of the present is *a*, which becomes *o* in the preterite and remains unchanged throughout, as will be seen in the

[1] The ablaut preterite has arisen in some cases from the contraction of the two reduplicate syllables into one, and in others from the first syllable falling away, leaving the stem modified by the accent. In Sanskrit we find that the accent, as a rule, falls on the stem of the preterite in the singular, and on the terminations in the rest of the tense, and hence the difference of stem in many preterites between the singular and the other two numbers.

In the first of the above classes of ablaut verbs we have either simple contraction, *ol* being for *al-al*, with consequent lengthening of the vowel, or else a falling away of the first syllable, and the lengthening of *a* to *o* under the accent, with a subsequent extension, by assimilation, of the long vowel of the singular to the dual and plural.

In the second class there is also contraction in the dual and plural, *berum* being for *bai-barum*. In the singular the first syllable has been dropped, but the accent on the stem has retained the original vowel, as in *bar gab*, whereas it has become attenuated in the present *baira* (with short *ai*) *giba*. *Cf.* Sk. *tan, tatá'na*, plur. *tenimá*.

The third class is similar to the preceding, but the first syllable has been dropped throughout the tense, the two consecutive consonants having apparently prevented such a contraction as *bendum* for *bai-bandum*. The dual and plural, *bundu, bundum*, show the vowel-

subjoined list of the ablaut verbs given in their natural grouping:—

Present.	*Preterite.*
(1.) ala, *nourish.*	ol.
ana, *breathe.*	on.
ga-daba, *happen.*	gadob.
ga-draba, *hew out.*	gadrob.
draga, *drag.*	drog.
fara, *go.*	for.
graba, *dig.*	grob.
hlatha, *load.*	hloth.
mala, *grind.*	mol.
saka, *rebuke.*	sok.
skaba, *shave.*	skob.
slaha, *strike.*	sloh.
swara, *swear.*	swor.
thwaha, *wash.*	thwoh.
waka, *watch.*	wok.

weakening of the stem consequent on the accent having been on the termination: *cf.* Sk. *manth, mamántha, mamanthimá.*

In the fourth and fifth classes, whilst the first syllable falls away, the accent strengthens the stem-vowel by the insertion of *a* (the common process of guna in Sanskrit), giving *baid, baud* in the singular for *bid, bud,* whilst the vowel remains as before in the dual and plural: *cf.* Sk. *bhid, bebhéda, bibhidemá; budh, bubódha, bubudhimá.* It must be observed that *bid* and *bud* are the old forms of the present stem, and in *beida, biuda* it has undergone a strengthening analogous to that in Gr. *εἰδω, φεύγω,* from *ιδ, φυγ.*

It must be added that in Sanskrit the accent does not invariably fall on the stem in the 2nd person of the singular, and hence its vowel sometimes differs from that of the 1st and 3rd. This difference is not to be traced in Gothic, but it is found in A.S. and elsewhere in Teutonic.

Comparing the three verbs, *sita sat, draga drog, halda haihald,* we see three classes with the same stem-vowel in the present (for *i* in *sita* is for an earlier *a*), with three distinct preterite formations. The reason for this probably is that they were formed at different periods; *sat,* at the most remote, whilst the rule of the accent was the same as in Sanskrit, and before *á* had become *o* in Gothic; in the next was formed *drog,* like *taitok,* with *o* for *á,* but without difference of accent or the consequent difference of vowel between the numbers; and lastly, *haihald,* where the lengthening force of the accent was lost.

Present.	*Preterite.*
(2.) baira, *bear.*	bar (1 sing.), berum (1 plur.).
brika, *break.*	brak, brekum.
giba, *give.*	gab, gebum.
bi-gita, *find.*	-gat, -getum.
hila, *hide.*	hal, helum.
hlifa, *steal.*	hlaf, hlefum.
ita, *eat.*	at, etum.
liga, *lie (rest).*	lag, legum.
lisa, *gather.*	las, lesum.
mita, *measure.*	mat, metum.
nima, *take.*	nam, nemum.
ga-nisa, *am saved.*	-nas, -nesum.
kwima, *come.*	kwam, kwemum.
kwitha, *say.*	kwath, kwethum.
rika, *reach.*	rak, rekum.
saihwa, *see.*	sahw, sehwum.
sita, *sit.*	sat, setum.
stila, *steal.*	stal, stelum.
taira, *tear.*	tar, terum.
wida, *bind.*	wad, wedum.
ga-wiga, *shake.*	-wag, -wegum.
wisa, *am.*	was, wesum.
wrika, *persecute.*	wrak, wrekum.
(3.) binda, *bind.*	band, bundum.
bairga, *preserve.*	barg, baurgum.
bliggwa, *beat.*	blaggw, bluggwum.
brinna, *burn.*	brann, brunnum.
drigka, *drink.*	dragk, drugkum.
filha, *hide.*	falh, fulhum.
fintha, *find.*	fanth, funthum.
gilda, *pay.*	gald, guldum.
du-ginna, *begin.*	-gann, gunnum.
gairda, *gird.*	gard, gaurdum.
hilpa, *help.*	halp, hulpum.
hintha, *catch.*	hanth, hunthum.
hwairba, *walk.*	hwarb, hwaurbum.
af-linna, *depart.*	-lann, lunnum.
rinna, *run.*	rann, runnum.
siggwa, *speak.*	saggw, suggwum.
sigkwa, *sink.*	sagkw, sugkwum.
fra-slinda, *swallow.*	sland, -slundum.
spinna, *spin.*	spann, spunnum.

	Present.	*Preterite.*
	stigkwa, *strike.*	stagkw, stugkum.
	swaírba, *wipe.*	swarb, swaurbum.
	swilta, *die.*	swalt, swultum.
	trimpa, *tread.*	tramp, trumpum.
	at-thinsa, *attract.*	-thans, -thunsum.
	ga-thairsa, *thirst.*	-thars, -thaursum.
	thriska, *thrash.*	thrask, thruskum.
	wairpa, *throw.*	warp, waurpum.
	wairtha, *become.*	warth, waurthum.
	wilwa, *seize.*	walw, wulwum.
	winda, *wind.*	wand, wundum.
	winna, *suffer.*	wann, wunn.
	ga-wriskwa, *bear fruit.*	-wraskw, -wruskw.
(4.)	beida, *bide.*	baid, bidum.
	beita, *bite.*	bait, bitum.
	deiga, *knead.*	daig, digum.
	dreiba, *drive.*	draib, dribum.
	greipa, *grip.*	graip, gripum.
	hneiwa, *stoop.*	hnaiw, hniwum.
	bi-leiba, *remain.*	-laib, -libum.
	leihwa, *lend.*	laihw, laihwum.
	leitha, *go.*	laith, lithum.
	reisa, *rise.*	rais, risum.
	skeina, *shine.*	skain, skinum.
	diskreita, *tear.*	-skrait, -skritum.
	smeita, *smear.*	smait, smitum.
	sneitha, *cut.*	snaith, snithum.
	speiwa, *spit.*	spaiw, spiwum.
	steiga, *mount.*	staig, stigum.
	sweiba, *cease.*	swaib, swibum.
	ga-teiha, *teach.*	-taih, -taihum.
	theiha, *thrive.*	thaih, thaihum.
	threiha, *throng.*	thraih, thraihum.
	weiga *and* weiha, *contend.*	waig, wigum.
	fra-weita, *punish.*	-wait, -witum.
(5.)	biuda, *bid.*	baud, budum.
	biuga, *bend.*	baug, bugum.
	driuga, *fight.*	draug, drugum.
	driusa, *fall.*	draus, drusum.
	giuta, *pour.*	gaut, gutum.
	hiufa, *lament.*	hauf, hufum.

Present.	*Preterite.*
dis-hniupa, *break.*	-hnaup, -hnupum.
kiusa, *choose.*	kaus, kusum.
kriusta, *gnash the teeth.*	kraust, krustum.
liuda, *grow.*	laud, ludum.
liuga, *marry.*	laug, lugum.
fra-liusa, *lose.*	-laus, -lusum.
luka, *lock.*	lauk, lukum.
niuta, *have part in.*	naut, nutum.
siuka, *am sick.*	sauk, sukum.
sliupa, *slip into.*	slaup, slupum.
sniuha, *hasten.*	snauh, snauhum.
tiuha, *lead.*	tauh, tauhum.
thliuha, *flee.*	thlauh, thlauhum.
us-thriuta, *trouble.*	-thraut, -thrutum.

The following eight verbs are peculiar, in as far as the preterite represents an older form of the verb, from which the present and other parts of the verb are secondary or derived forms. In other respects they would naturally fall, the first six under group 1, and the last two under group 3.

Present.	*Preterite.*
frathja (fratha), (*I*) *know.*	froth.
hafja (hafa), *heave.*	hof.
hlahja (hlaha), *laugh.*	hloh.
ga-rathja (ratha), *number.*	-roth.
skapja (skapa), *make.*	skop
skathja (skatha), *injure.*	skoth.
wahsja (wahsa), *grow.*	wohs.
bidja (bida, which is found in Rom. ix. 3), *pray.*	bath, bedum.
fraihnan, *ask.*	frah, frehum.

The present participle of all verbs is formed in *nds* from the present tense, as from *binda, bindands.* The past participle of strong verbs is formed in *ns*, and also follows the present tense where there is only one preterite stem, as from *halda, haldans, draga, dragans.* Where there are two preterite stems, that of the plural is followed, as from *binda, band, bundum, bundans*, except in group 2, where the radical vowel of the participle is generally *u* or *i*, and never *e*: thus from *brika, brikans, giba, gibans.* In the eight verbs in *ja*

immediately preceding, the past participle corresponds with the older form of the verb found in the preterite: thus *frathja* (*fratha*), *frathans*, *bidja* (*bida*), *bidans*.

Conjugation of Strong Verbs.[1]

Haldan, to hold; *faran*, to go; *bidjan*, to pray.

ACTIVE VOICE.

INDICATIVE.

Present.

Sing. 1.	halda.	fara.	bidja.
2.	haldis.	faris.	bidjis.
3.	haldith.	farith.	bidjith.
Dual. 1.	haldos.	faros.	bidjos.
2.	haldats.	farats.	bidjats.
Plur. 1.	haldam.	faram.	bidjam.
2.	haldith.	farith.	bidjith.
3.	haldand.	farand.	bidjand.

[1] With the Gothic verb *cf.* the following tenses of Sk. *tud*, to strike:—

	Present.	*Preterite.*
Sing. 1.	tudâ'mi.	tutóda.
2.	tudási.	tutoditha.
3.	tudáti.	tutóda.
Dual. 1.	tudâ'vas.	tutudivá.
2.	tudáthas.	tutudáthus.
3.	tudátas.	tutudátus.
Plur. 1.	tudâ'mas.	tutudimá.
2.	tudátha.	tutudá.
3.	tudánti.	tutudús.

The *n* of the 3rd plur. of the preterite (*forun*) seems to point to the aorist or imperfect (ἔτυπον, ἔτυπτον, ἔτυψαν, Sk. *atudan*), and to a possible confusion of forms somewhat similar to that in the Latin preterite, where aorist and perfect forms are strangely combined. (See further on in this note.)

The 1st sing. pres. of the subjunctive (*farau*) has, like Scl. *dociau*, a form corresponding to the Gr. subj. φέρω, where a vowel has been inserted as a modal element, producing *fara-u-mi*, φερα-ο-μι, for the earlier forms, and probably Lat. *fera-a-mi* (*feram*); in the rest of the tense we have the optative element *ya*, as in the other Aryan tongues.

Preterite.

Sing. 1.	haihald.	for.	bath.
2.	haihalst.	fort.	bast.
3.	haihald.	for.	bath.
Dual. 1.	haihaldu.	foru.	bedu.
2.	haihalduts.	foruts.	beduts.
Plur. 1.	haihaldum.	forum.	bedum.
2.	haihalduth.	foruth.	beduth.
3.	haihaldun	forun.	bedun.

In the 1st sing. pret. (*for-j-au*) this optative *y* has been inserted in a form already subjunctive; the rest of the tense has *ei* instead of *ai* from the modal element following the stem immediately without the intervention of a thematic vowel, and giving, *e.g.*, *forjis*, which naturally becomes *foreis* in Gothic. The final *a* of the 3rd plur. (*faraina*) is generally believed to be the remains of a particle, the same, in fact, as the Gr. ἄν.

With *dau* of the 3rd sing. imperative and *ndau* of the plur. (*asteigadau liugandau*), *cf.* the terminations of Sk. *bharatu*, *bharantu*, Gr. *φέρετω*, Dor. *φερόντω*, Lat. *ferto*, *ferunto*.

The *st* found in Goth. *saisost* for *saisot*, and now general as the ending of the 2nd sing. in all the Teutonic tongues except the Scandinavian, appears to contain the person-ending repeated, viz., *s* of the pres. *faris* and *t* of the pret. *fort*. It is remarkable, however, that previous to the general adoption of *st* in Teutonic *t* had almost entirely ceased to be a person-ending, as we see especially on examination of O. S. and O. H. G.; it remained, however, in such preterite-present forms as O. S. *scalt*, *tharft*, *malt*, *wêst*, *môst*, O. H. G. *scalt*, *darft*, *magt*, words of very frequent use, and we must infer that it was from the analogy of these that *t* was added to the 2nd sing. of the ordinary present, and the ending *st* thus produced was subsequently extended to the preterite. In the O. S. present form *bist*, and in O. H. G. *pist*, *steist*, *geist*, we see *st* creeping in, whilst in the later O. H. G. dialect of Notker we find it has become general, being used in the pres. indicative and in both tenses of the subjunctive. The rare Greek forms, *εἰτησθα*, *βάλησθα*, appear to contain a similar repetition of the person-ending, and the same may be the case with the Lat. 2nd sing. pret. (*legisti*), but in the latter *s* is more probably the aorist tense sign, as the *r* for *s* is certainly so in the 3rd plur., *lege-r-unt*.

On the medio-passive forms see p. 32.

With the Goth. infinitive *cf.* the Gr. in *εναι*, *ειν*, and the Sk. nouns of action formed by the suffix *ana*, Lat. *pag-ina*, *sarc-ina*.

With the Goth. pres. participle *cf.* the Lat. in *-ns*, *-ntis*, Gr. *-ν*, *-ντος*,

SUBJUNCTIVE.

		Present.	
Sing.	1. haldau.	farau.	bidjau.
	2. haldais.	farais.	bidjais.
	3. haldai.	farai.	bidjai.
Dual.	1. haldaiwa.	faraiwa.	bidjaiwa.
	2. haldaits.	faraits.	bidjaits.
Plur.	1. haldaima.	faraima.	bidjaima.
	2. haldaith.	faraith.	bidjaith.
	3. haldaina.	faraina.	bidjaina.

Sk. *-n*, acc. *-ntam ;* with the passive in *-ns cf.* Sk. in *nas, e.g., bhugnas* (Goth. *bugans*), from *bhuj*, to bend; and with that in *ths cf.* the Lat. in *tus*, Sk. *tas, e.g., kritas* from *kri*, found also in the Gr. perf. part., *e.g.*, *τετυφώς, τετυφότος*. The Sclavonic tongues agree with the Teutonic and the Sanskrit in having both forms of the passive or past participle: thus, Scl. *vidiéne*, seen, *zite*, lived. In Goth. *lauhmoni*, lightning, we have apparently another participial ending, Sk. *mânas*, Gr. *μενος*, traceable in such Lat. forms as *ful-men, regi-men*. In Goth. *weitwods*, gen. *weitwodis*, a witness, from *witan*, to know, we have a curious correspondence with the Greek reduplicate participle, this being word for word the Gr. *εἰδώς* for *ϜιδϜως*, gen. *εἰδότος*.

The reduplicate preterite remains in the A.S. *dide, heht, reord, leole, leort* for *leolt*, from *don, hatan, rœdan, lœcan, lœtan*, and in the preterite of the verb *do* throughout the other Teutonic tongues; it may also be traced in a few other instances by the vowels, though not indicated by the consonants, as in O. H. G. *liatz* from *lâtzan, riat* from *râtan*. In Gothic the verb *do* is found independently as a secondary verb, *taujan*, with weak pret. *tawida*, the old verb with reduplicate pret. occurring only in composition.

Compare— STRONG VERB.

INDICATIVE.—*Present.*

	O. H. G.	*O. S.*	*A.S.*	*O. F.*	*O. N.*
Sing.	1. findu.	findu.	finde.	finde.	finn.
	2. findis.	findis.	findest(finst).	findest(finst).	finnr.
	3. findit.	findid.	findeth(finth).	findeth(finth).	finnr.
Plur.	1. findamês.	findad.	findath.	findath.	finnum.
	2. findat.	findad.	findath.	findath.	finnith.
	3. findant.	findad.	findath.	findath.	finna.

Preterite.

Sing. 1.	haihaldjau.	forjau.	bedjau.
2.	haihaldeis.	foreis.	bedeis.
3.	haihaldi.	fori.	bedi.
Dual. 1.	haihaldeiwa.	foreiwa.	bedeiwa.
2.	haihaldeits.	foreits.	bedeits.
Plur. 1.	haihaldeima.	foreima.	bedeima.
2.	haihaldeith.	foreith.	bedeith.
3.	haihaldeina.	foreina.	bedeina.

Preterite.

	O. H. G.	*O. S.*	*A.S.*	*O. F.*	*O. N.*
Sing. 1.	fand.	fand.	fand.	fand.	fann.
2.	fundi.	fundi.	funde.	funde.	fannt.
3.	fand.	fand.	fand.	fand.	fann.
Plur. 1.	fundumês.	fundun.	fundon.	fundon.	funnum.
2.	fundut.	fundun.	fundon.	fundon.	funnuth.
3.	fundun.	fundun.	fundon.	fundon.	funnu.

SUBJUNCTIVE.—*Present.*

Sing. 1.	finde.	finda(e).	finde.	finde.	finni.
2.	findês.	findas(es).	finde.	finde.	finnir.
3.	finde.	finda(e).	finde.	finde.	finni.
Plur. 1.	findêmês.	findan(en).	finden.	finde.	finnim.
2.	findêt.	findan.	finden.	finde.	finnith.
3.	findên.	findan.	finden.	finde.	finni.

Preterite.

Sing. 1.	fundi.	fundi.	funde.	funde.	fynni.
2.	fundîs.	fundîs.	funde.	funde.	fynnir.
3.	fundi.	fundi.	funde.	funde.	fynni.
Plur. 1.	fundîmês.	fundîn.	funden.	funde.	fynnim.
2.	fundît.	fundîn.	funden.	funde.	fynnith.
3.	fundîn.	fundîn.	funden.	funde.	fynni.

IMPERATIVE.

Sing. 2.	find.	find.	find.	find.	finn.
Plur. 2.	findat.	findad.	findath.	findath.	finnith.

INFINITIVE.

	findan.	findan.	findan.	findan.	finna.

PARTICIPLES.

(1.)	findantêr.	findand.	findende.	findand.	finnandi.
(2.)	ga-fundanêr.	fundan.	funden.	funden.	funninn.

IMPERATIVE.

Sing. 2.	hald.	far.	bidei.
Dual. 2.	haldats.	farats.	bidjats.
Plur. 1.	haldam.	faram.	bidjam.
2.	haldith.	farith.	bidjith.

INFINITIVE.

haldan.	faran.	bidjan.

PARTICIPLE (*Present*).

haldands.	farands.	bidjands.

PASSIVE (OR MIDDLE) VOICE.

INDICATIVE.

Present.

Sing. 1.	haldada.	farada.	bidjada.
2.	haldaza.	faraza.	bidjaza.
3.	haldada.	farada.	bidjada.
Plur. 1, 2, 3.	haldanda.	faranda.	bidjanda.

SUBJUNCTIVE.

Present.

Sing. 1.	haldaidau.	faraidau.	bidjaidau.
2.	haldaizau.	faraizau.	bidjaizau.
3.	haldaidau.	faraidau.	bidjaidau.
Plur. 1, 2, 3.	haldaindau.	faraindau.	bidjaindau.

PARTICIPLE (*Past*).

haldans.	farans.	bidans.

The consonantal modification in the preterite must be observed. Where a dental would otherwise precede the *t* of the 2nd person, the dental is softened to *s*, thus giving *haihalst*, *bast*, for *haihaldt*, *batht*. On a similar euphonic principle we get *groft* for *grobt*, from *graban*, to dig. *Saian*, to sow, is singular in making 2nd pers. sing. pret. *saisost*, where *s* is probably inserted from a false analogy.

The Weak Verb.

As stated above, the weak verb makes its preterite in *da*;[1] its past or passive participle ends in *ths*. Its conjugation does not materially differ in other respects from that of the strong verb.

Conjugation of Weak Verbs.

Nasjan, to save; *haban*, to have; *salbon*, to anoint.

ACTIVE VOICE.

INDICATIVE.

Present.

Sing. 1.	nasja.	haba.	salbo.
2.	nasjis.	habais.	salbos.
3.	nasjith.	habaith.	salbo.
Dual. 1.	nasjos.	habos.	salbos.
2.	nasjats.	habats.	salbots.
Plur. 1.	nasjam.	habam.	salbom.
2.	nasjith.	habaith.	salboth.
3.	nasjand.	haband.	salbond.

[1] With the preterite of the Gothic weak verb compare the following:—

INDICATIVE.—*Preterite.*

	O. H. G.	*O. S.*	*A.S.*	*O. F.*	*O. N.*
Sing. 1.	nerita.	nerida.	nerede.	nerede, nerde.	talda.
2.	neritôs.	neridôs.	neredest.	neredest.	taldir.
3.	nerita.	nerida.	nerede.	nerede.	taldi.
Plur. 1.	neritumês.	neridun.	neredon.	neredon, nerdon.	töldum.
2.	neritut.	neridun.	neredon.	neredon.	tölduth.
3.	neritun.	neridun.	neredon.	neredon.	töldu.

PARTICIPLE.—*Preterite.*

ga-nerit.	(gi-)nerid.	nered.	nerid.	taldr.

Much has been written on the origin of the *da, dad* of the weak preterite. In the plural it seems clear from the Gothic that it is a red. pret. cognate to Eng. *did*. But in the singular the reduplication does not appear, and the terminations suggest the aorist, perhaps *ida, ides, ida, i* being the augment, as in *i-ddja* for *i-ja*. (See p. 97.)

Preterite.

Sing. 1.	nasida.	habaida.	salboda.
2.	nasides.	habaides.	salbodes.
3.	nasida.	habaida.	salboda.
Dual. 1.	nasidedu.	habaidedu.	salbodedu.
2.	nasideduts.	habaideduts.	salbodeduts.
Plur. 1.	nasidedum.	habaidedum.	salbodedum.
2.	nasideduth.	habaideduth.	salbodeduth.
3.	nasidedun.	habaidedun.	salbodedun.

SUBJUNCTIVE.

Present.

Sing. 1.	nasjau.	habau.	salbo.
2.	nasjais.	habais.	salbos.
3.	nasjai.	habai.	salbo.
Dual. 1.	nasjaiwa.	habaiwa.	salbowa.
2.	nasjaits.	habaits.	salbots.
Plur. 1.	nasjaima.	habaima.	salboma.
2.	nasjaith.	habaith.	salboth.
3.	nasjaina.	habaina.	salbona.

Preterite.

Sing. 1.	nasidedjau.	habaidedjau.	salbodedjau.
2.	nasidedeis.	habaidedeis.	salbodedeis.
3.	nasidedi.	habaidedi.	salbodedi.
Dual. 1.	nasidedeiwa.	habaidedeiwa.	salbodedeiwa.
2.	nasidedeits.	habaidedeits.	salbodedeits.
Plur. 1.	nasidedeima.	habaidedeima.	salbodedeima.
2.	nasidedeith.	habaidedeith.	salbodedeith.
3.	nasidedeina.	habaidedeina.	salbodedeina.

IMPERATIVE.

Sing. 2.	nasei.	habai.	salbo.
Dual. 2.	nasjats.	habats.	salbots.
Plur. 1.	nasjam.	habam.	salbom.
2.	nasjith.	habaith.	salboth.

INFINITIVE.

nasjan.	haban.	salbon.

PARTICIPLE (*Present*).

nasjands.	habands.	salbonds.

PASSIVE (OR MIDDLE) VOICE.

INDICATIVE.

Present.

Sing. 1.	nasjada.	habada.	salboda.
2.	nasjaza.	habaza.	salboza.
3.	nasjada.	habada.	salboda.
Plur. 1, 2, 3.	nasjanda.	habanda.	salbonda.

SUBJUNCTIVE.

Present.

Sing. 1.	nasjaidau.	habaidau.	salbodau.
2.	nasjaizau.	habaizau.	salbozau.
3.	nasjaidau.	habaidau.	salbodau.
Plur. 1, 2, 3.	nasjaindau.	habaindau.	salbondau.

PARTICIPLE (*Past*).

nasiths.	habaiths.	salboths.

Weak verbs in *-jan* differ slightly in their conjugation from *nasjan* when the root-vowel is long, and is followed by a consonant, as in *sokjan*, to seek: *j* then becomes *e* before the inflectional *is* and *ith*, giving *sokeis* and *sokeith* instead of *sokjis* and *sokjith*.

Verbs in -nan.—There are many verbs with a passive or neuter signification which seem to have been formed from other verbs through the past participle in *ans;* as from *bindan*, to bind, with past participle *bundans*, *andbundnan*, to be unbound; from *skreitan*, to tear, past participle *skritans*, *diskritnan*, to be torn. They are likewise sometimes derived from adjectives, as from *fulls*, full, *fullnan*, to be filled; from *hauhs*, high, *ushauhnan*, to be raised. They are declined as weak verbs in the active voice, with, however, the preterite in *oda:* thus—

Fullnan, to be filled.

INDICATIVE.

Pres. fullna, &c. *Pret.* fullnoda.

SUBJUNCTIVE.

Pres. fullnau.	*Pret.* fullnodedjau.
Infin. fullnan.	*Part.* (*Pres.*). fullnands.

The verb *wisan*, to be.

INDICATIVE.

	Present.	*Preterite.*
Sing. 1.	im.	was.
2.	is.	wast.
3.	ist.	was.
Dual. 1.	siu, siju.[1]	wesu.
2.	siuts, sijuts.	wesuts.
Plur. 1.	sium, sijum.	wesum.
2.	siuth, sijuth.	wesuth.
3.	sind.	wesun.

[1] In the forms of the substantive verb, *siu*, *siuts*, *sium*, *siuth*, the stem appears to have been borrowed from the subjunctive (Sk. *syâm*, Lat. *sim*), whilst the endings point to an original use as a preterite; in the forms *siju*, *sijuts*, &c., *j* has grown parasitically out of the preceding *i*. The 1st sing. pres. subj. *siau* contains both the optative and the subjunctive elements (see note, p. 86), and the other parts of the tense the optative element repeated.

Compare—

INDICATIVE.—*Present.*

	A.S.	*O. S.*	*O. F.*	*O. N.*	*O. H. G.*
Sing. 1.	com.	bium.	bem.	em.	pim.
2.	cart.	bist.	...	ert.	pis, pist.
3.	is.	ist, is.	ist.	er.	is, ist.
Plur. 1.	sind, sindon.	sind.	send.	erum.	pirumês.
2.	sind, sindon.	sind.	send.	eruth.	pirut (birnt).
3.	sind, sindon.	sind, sindon.	send.	eru.	sint (sindun).

Preterite.

Sing. 1.	was.	was.	was.	var.	was.
2.	wœre.	wâri.	wêre.	vart.	wâri.
3.	was.	was.	was.	var.	was.
Plur. 1.	wæron.	wârun.	wêron.	vârum.	wârumês.
2.	wæron.	warun.	wêron.	vâruth.	warut.
3.	wæron.	wârun.	wêron.	vâru.	wârun.

SUBJUNCTIVE.

	Present.	*Preterite.*
Sing. 1.	siau, sijau.	wesjau.
2.	siais, sijais.	weseis.
3.	siai, sijai, sai.	wesi.
Dual. 1.	siaiwa, sijaiwa.	weseiwa.
2.	siaits, sijaits.	weseits.
Plur. 1.	siaima, sijaima.	weseima.
2.	siaith, sijaith.	weseith.
3.	siaina, sijaina.	weseina.

Infin. wisan. PARTICIPLES.—*Pres.* wisands. *Past.* wisans.

SUBJUNCTIVE.—*Present.*

	A.S.	*O. S.*	*O. F.*	*O. N.*	*O. H. G.*
Sing. 1.	sî, sy, sig.	sî.	sê.	sê, veri.	sî.
2.	si.	sîs.	sê.	sêr, verir.	sîs.
3.	si.	sî, wësa.	sê.	sê, veri.	sî.
Plur. 1.	sîn.	sîn.	sê.	sêim, verim.	sîmês,
2.	sîn.	sîn.	sê.	sêith, verith.	sît.
3.	sîn.	sîn.	sê.	sêi, veri.	sîn.

Preterite.

Sing. 1.	wære.	wâri.	wêre.	væri.	wâri.
2.	wære.	wâris.	wêre.	værir.	wâris.
3.	wære.	wâri.	wêre.	væri.	wâri.
Plur. 1.	wæren.	wârîn.	wêre.	værim.	wârîmês.
2.	wæren.	wârîn.	wêre.	værith.	wârît.
3.	wæren.	wârîn.	wêre.	væri.	wârîn.

IMPERATIVE.

Sing. 1.	wes.	wis.	wese.	ver.	pis, wis.
Plur. 2.	wesath.	wesad.	wesath.	verith.	sît, wësat.

INFINITIVE.

wesan.	wësan.	wesa.	vera.	sîn, wësan.

PARTICIPLES.

(1.) wesende.	wësand.	wesandi.	verandi.	wësantôr.
(2.) gewesen.	wësan.	wesen.	verinn.	wësanêr.

The forms *siu*, *siju*, *siuts*, &c., though used in the present tense, are originally preterite: *sai*, for *sijai*, is found in one place only (2 Cor. xii. 16), but in two MSS.

Wiljan, to will.

INDICATIVE.

Preterite.	*Preterite.*
Sing. 1. wilda.	*Plur.* 1. wildedum.
2. wildes.	2. wildeduth.
3. wilda.	3. wildedun.
Dual. 1. wildedu.	
2. wildeduts.	

SUBJUNCTIVE.

Present.	*Preterite.*
Sing. 1. wiljau.	wildedjau.
2. wileis.	wildedeis.
3. wili.	wildedi.
Dual. 1. wileiwa.	wildedeiwa.
2. wileits.	wildedeits.
Plur. 1. wileima.	wildedeima.
2. wileith.	wildedeith.
3. wileina.	wildedeina.

Infin. wiljan. *Part. Pres.* wiljands.

The present subjunctive is used instead of present indicative.

PRETERITE-PRESENT *Verbs.*

These are verbs in which the original present has become obsolete, the preterite (as with the forms *siu*, *siuts*, &c.) supplying its place. They have generally developed a secondary preterite and past participle, following the weak conjugation, but varying slightly from the usual form.

KANN, I know, *kannt* or *kant*, *kann*, *kunnu*, *kunnuts*, *kunnum*, *kunnuth*, *kunnun*. Pret. *kuntha*, *kunthes*, *kuntha*, *kunthedu*. Opt. pret. *kunthedjau*. Inf. *kunnan*. Pres. part. *kunnands*. Past part. *kunths*.

THARF, I need, pl. *thaurbum*, &c. Pret. *thaurfta*. Infin. *thaurban*. Past part. *thaurfts*.

GA-DARS, I dare, pl. *ga-daursum*, &c. Pret. *ga-daursta*. Infin. *ga-daursan*.

SKAL, I owe, pl. *skulum*, &c. Pret. *skulda*. Subj. *skuljau*, Infin. *skulan*. Past part. *skulds*.

MAN, I mean, pl. *munum*, &c. Pret. *munda*. Infin. *munan*. Past part. *munds*.

MAG, I can, *magt*, pl. *magum*, &c. Pret. *mahta*. Infin. *magan*. Past part. *mahts* (used as *adj.* "possible").

NAH, found only in the impers. *binah*, it is lawful, and *ganah*, it suffices, and in the past part. *binauhts*.

GAMOT, I have room, *gamost*, pl. *gamotum*. Pret. *gamosta*. Infin. *gamotan*.

OG, I fear, pl. *ogum*. Pret. *ohta*. 2nd pers. sing. imp. *ogs* (as from *ogsan*). Infin. *ogan*.

WAIT, I know, *waist*, pl. *witum*. Pret. *wissa* (for *witda*). Infin. *witan*.

AIH, I have, pl. *aihum* and *aigum*. Pret. *aihta*. Infin. *aihan* and *aigan*.

LAIS, I know, apparently from an obsolete *leisan*.

DAUG, it is fitting. Impers. probably from an obsolete *dugan* or *diugan*.

ANOMALIES, &C.

FRAIHNAN, to ask, makes pret. *frah*, pl. *frehum*. Past part. *fraihans*.

STANDAN, to stand, forms pret. *stoth*, pl. *stothum*, &c. Past part. *stoths*.

GAGGAN, to go, has a pret. *gaggida*, which is met with only once. In other places we find instead *iddja*, *iddjes*, pl. *iddjedum*, &c., probably formed originally as an aorist from *ja*, to go, *ija*, *ijes*, *ije* (Sk. *ayâm*, *ayâs*, *ayât*), and later confused with the preterite. The *dd* is parasitic or accretional.

BRIGGAN, to bring, makes pret. *brahta*.

BUGJAN, to buy, BRUKJAN, to use, THUGKJAN, to seem, THAGKJAN, to think, form prets. *bauhta, bruhta, thuhta, thahta*, with past parts. *bauhts, bruhts, thuhts, thahts* respectively.

KAUPATJAN, to cuff, makes pret. *kaupasta* (for *kaupatda*), but past part. is regular, *kaupatiths*.

LAUSJADAU, let him deliver, from *lausjan*, and ATSTEIGADAU, let him come down, from *atsteigan*, are solitary cases of a 3rd pers. sing. in the imperative. In LIUGANDAU, let them marry, we have the only instance of the 3rd pers. plural.

ADVERBS.[1]

The most common adverbs are—

1. (Of time)—*air*, early; *nu*, now; *ufta*, often; *suns*, soon; *aftra*, again; *than*, then; *hwan*, when; *suman*, formerly; *anaks*, immediately; *ju*, already; *nauh*, however; *bithe*, when, then; *simle*, formerly; *sinteino*, always; *aiw*, ever.

2. (Of place)—*her*, here; *hidre*, hither; *thar*, thither; *thathro*, thence; *hwar*, where; *hwath* or *hwadre*, whither; *hwathra*, whence; *jainar*, yonder; *jaind*, yonderwards; *jainthro*, from yonder; *aljar*, elsewhere; *aljath*, elsewhither; *aljathro*, from elsewhere; *dalatha*, below; *dalath*, downwards; *dalathro*, from below; *iupa*, above; *iup*, upwards; *iupathro*, from above; *inna*, within; *inn*, inwards; *innathro*, from within; *uta*, without; *ut*, outwards; *utathro*, from without; *faura*, before; *faur*, forwards, before; *aftana*, behind;

[1] The adverbial forms *thar, hwar*, &c., are apparently datives or locatives feminine; the termination in *tha-thro, hwa-thro*, clearly corresponds with that of Sk. *ta-tra, ka-tra*, a comparative suffix, and it is probably the same in *hi-dre, hwa-dre, jain-dre*; in *hwa-th, dala-th*, &c., it points to such Gr. forms as *οἰκα-δε*, homewards, *Ἀθήνα-ζε*, to Athens; in *ubila-ba, sunja-ba*, &c., to *ἡφι, βιῃφι*, containing the old ablative or instrumental *bh*; in *iup-ana, aft-ana*, &c., the termination may be connected with the past participle, but it is more probably the preposition *ana*, which is used nearly analogously in Eng. *upon, thereon*.

innana, within; *utana*, without; *samana*, together; *jupana*, above; *hindana*, beyond; *nehwa*, near; *fairra*, far.

3. (Of manner, quality, &c.).—These are commonly formed from adjectives by means of the termination *ba*, as *bairhtaba*, brightly; *sunjaba*, truly; *anasiuniba*, visibly; or in *o* as neut. of the weak adjective, as *galeiko*, in like manner; *glaggwo*, prudently; or as genitives, as *allis*, wholly; *filaus*, very. *Seithu* in *swe seithu warth*, "when it was late," is apparently the neut. of the adjective in its strong form.

4. The particles *ja*, *jai*, yes; *ne*, no; *ni*, not; and the signs of interrogation *u*, *niu*, *an* (p. 107).

Comparison of Adverbs.—In some adverbs the comparative and superlative degrees are indicated, the terminations being respectively *s* and *st*: thus, *hauhis*, higher; *nehwis*, nearer; *airis*, earlier; *haldis*, rather; *wairs*, worse; *mais*, more; *mins*, less; *sniumundos*, quicker; *frumist*, first; *maist*, most.

PREPOSITIONS.[1]

1. With the genitive—*in*, when it means "on account of," *utana*, outside.

[1] The following Gothic prepositions may be compared with their cognates:—

Gothic.	*Sansk.* (or *Zend*).	*Greek.*	*Latin.*
af.	apa.	ἀπό.	ab.
ana.	ana (*Zend*).	ἀνά.	an (*in* anhelare).
and.	anti.	ἀντί.	ante.
at.	adhi.	...	ad.
in.	...	ἐν.	in.
uf.	upa.	ὑπό (?).	sub (?).
ut. / us.	ud.	ὕσ-τερος (?).	...
faur. / faura.	pra.	πρό.	pro, præ.
fram.	param, parâ.	πέραν, παρά.	per, peren-die (?).
mith.	mithas (*adv.*).	μετά.	...
thairh.	tiras.		trans.

Hindar probably contains the pronominal root *hi* with *n* of the accusative and the comp. suffix *dar*; *inuh*, a negative with the enclitic

2. With the dative—*und*, for; *af*, of, from; *alja*, except; *du*, to; *mith*, with; *nehwa*, near to; *undaro*, under; *us*, out; *faura*, before; *fram*, from, by.

3. With the accusative—*und*, to, until; *and*, towards; *thairh*, through; *inuh*, without; *undar*, under; *withra*, against; *faur*, for, before.

4. With gen. or dat.—*ufaro*, over, upon.

5. With dat. or acc.—*in*, in, to; *ana*, on, at, with, to; *afar*, after; *bi*, with, for; *hindar*, beyond; *uf*, under; *ufar*, over.

CONJUNCTIONS.[1]

Conjunctions may be conveniently grouped thus:—

1. *jah*, and; *uh*, and (used only as an enclitic); *nih*, and not; *jah-jah*, both—and; *nih-nih*, neither—nor.

2. *andizuh*, *aiththau* (often in combination), or, either, otherwise.

3. *ei*, *thatei*, *theei*, *thammei*, that; *swaei*, so that.

4. *jabai*, if; *nibai*, unless.

5. *ak*, *akei*, *ith*, *aththan*, but; *thau*, *thauh*, than, though; *thauhjabai*, although; *swethauh*, nevertheless.

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conj. *uh*, the Ger. *ohne* showing similar elements in the reverse order; *withra*, a stem *wi* corresponding to Sk. *vi*, apart, to which it stands in the same relation as *hither* to stem *hi*; *ufaro*, *undaro*, are comparative forms; *fra-m* is possibly superlative, but the *m* is more probably that of the neuter adjective; in Eng. *from* and *fro*, Lowland Scotch *fra*, we have the two forms of the word corresponding to the Sanskrit and Greek.

[1] The conjunctions *jah*, *ei*, *jabai*, contain the old relative or demonstrative stem *ya*; *thau*, *than*, *the*, the stem *tha*; *swa*, *swe*, that of the reflexive pronoun, which remains in Gothic in the attenuated form *si-s*; *iba* and *ibai*, the stem *i* (another form of *ya*), with, as in *ja-bai*, an adverbial suffix; *thande* is probably for *than-the*, *hwaiwa* for *hwai-hwa*, the interrogative repeated, *unte* may be connected with *und*. The enclitic *uh* is Sk. *cha*, Lat. *que*, Gr. *τέ*; *ath* and *ith* are Sk. *atha*, Lat. *at*, *et*; the interrogative enclitic *u* is Sk. *vá*, Lat. *ve*. With *ak* and *auk*, *cf.* Lat. *ac*, and with *an*, *cf.* Lat. *an*, Gr. *ἄν*.

6. *hwaiwa*, how; *swa*, so; *swah*, and so; *swe*, as; *swaswe*, just as; *thande*, because; *bithe*, whilst; *unte*, because, until; *faurthizei*, before that; *miththanei*, whilst; *sunsei*, as soon as.

There are others made up of various combinations of the above. There are likewise many forms that are often classed among the conjunctions, but are more properly regarded as adverbs.

INTERJECTIONS.

There are three interjections, *O*, O! *wai*, woe! *sai*, see! lo! To these are sometimes added *hiri*, *hirjats*, *hirjith*, come! which are really verbs in the imperative.

54541

III.

SYNTAX.

THE ARTICLE.

THERE IS NO INDEFINITE ARTICLE; but the numeral *ains*, one, is often used in a manner approaching it, in the sense of "a certain:" thus, *ains bokareis*, a certain scribe; *ains reiks*, a certain ruler. *Sums* is also used in the same sense, but most frequently with a genitive plural, as *kwinono suma*, a certain woman. Sometimes we have both employed together, as in *ains sums juggalauths*, a certain young man.

FOR THE DEFINITE ARTICLE the demonstrative *sa, so, thata* serves, though it is sometimes omitted where it would be used in English: thus, *sa staua*, the judge; *so alhs*, the temple; *Johannes sa daupjands*, John the Baptist; *bithe usdribans warth unhultho, rodida sa dumba*, when (the) unclean spirit was driven out, the dumb spake. It is also used with a genitive, but should then rather be regarded as a demonstrative, as in *usgibith tho Kaisaris Kaisara, jah tho Guths Guth*, render the (things) of Cæsar to Cæsar, and the (things) of God to God.

THE ADJECTIVE, NOUN, AND PRONOUN.

OF THE TWO DECLENSIONS OF ADJECTIVES, the strong or indefinite is generally used where the adjective stands without the article: thus, *hairdeis gods*, (the) Good Shepherd; *in*

ahmin weihamma, in (the) Holy Spirit; *gamatidedun than jah sadai waurthun*, they then ate and were filled.

The weak or definite declension is followed where the article is used, and with all nouns in the vocative; as in *hairdeis sa goda*, the Good Shepherd; *brothrjus liubans*, beloved brethren! Also all adjectives used as nouns with the article follow this declension; when without the article, they may follow either.

Many adjectives follow only one declension (see p. 57, &c.).

CONCORD OF ADJECTIVE AND NOUN.—When the adjective or participle precedes as predicate, it does not always agree with its noun, the subject; as in *gatauran* (neut.) *ist marjeins* (fem.) *galgins*, ceased is the offence of the cross.

A singular collective may take a plural adjective; as in *alls hiukma was beidandans*, the whole crowd was waiting.

Neuter pronouns, as also the neuter numeral *ba*, both, are often used with reference to nouns of other genders, especially when applying to more than one noun of different genders: thus, *niu thata ist sa timrja?* is not that the carpenter? *miththanu tho* (Joseph and Mary) *wesun jainar*, whilst they were there.

THE NOMINATIVE CASE may be used, as in other languages, after such verbs as *wisan*, to be, *wairthan*, to become, &c.; but sometimes the dative, with prep. *du*, to, is used instead: thus, *wairtha izwis du altin jah jus wairthith mis du sunum*, I will be to you (for) a father, and ye shall be to me (for) sons.

When a personal pronoun is the subject of the verb, it is not expressed unless emphasis is intended; as in *hausideduth thatei kwithan ist, ni mauthrjais*, ye have heard that it hath been said, Thou shalt not kill; *ik daupja izwis in watin, ith is daupeith izwis in ahmin weihamma*, I baptize you in water, but he shall baptize you in the Holy Ghost.

THE GENITIVE, in its ordinary use, is seen in the following examples: *wigs fraujins*, the way of the Lord; *wairths ist waurstwa mizdons seinaizos*, the workman is worthy of his hire; *armostai sium allaize manne*, we are most miserable of

all men; *thize ist thiudangardi guths*, of such is the kingdom of heaven; *gafullnoda ahmins weihis*, he was filled with the Holy Ghost. It is also frequently used after numerals: thus, *andhaitands twans siponje* (instead of *siponjans*), calling two disciples; and similarly we have *all bagme*, every tree. A further kind of partitive construction is shown in *ni was im barne*, there was no child to them; *ei nemi akranis this weinagardis*, that he might receive of the fruit of the vineyard.

The genitive is likewise used to express the place whither; as in *usleitham jainis stadis*, let us go to yonder place.

THE DATIVE, as it is most commonly employed, is shown in the following constructions: *blindaim managaim fragaf siun*, he gave sight to many blind; *ni maurneith saiwalai izwarai*, be not anxious for your life; *hwas ist mis nehwundja?* who is my neighbour? *ufhwopida stibnai mikilai*, he cried with a loud voice.

With certain verbs, as *bairgan*, to keep, *fralwiman*, to spend, *fraliusan*, to lose, the dative is always used instead of the accusative, and with some others it may be used alternatively, sometimes with and sometimes without a difference of meaning.

The dative is ordinarily employed as the case absolute, though exceptionally the other cases are found: thus, *wisandin Paitrau in rohsnai*, Peter being in the hall; *dalath than atgaggandin imma af fairgunja laistidedun afar imma twai blindans*, as he came down from the mountain, two blind men followed after him. Frequently the preposition *at* is prefixed, as in *at andanahtja than waurthanamma*, evening being then come.

The dative is used to express price or value, as *twaim hundam skatte hlaibos*, bread of two hundred pence value; for the time when, as *hweilai thymiamins*, at the time of incense, though we have the genitive in the forms *nahts*, by night, and *dagis*, by day; and also after the comparative degree, as *niu saiwala mais ist fodeinai?* is not the life more than meat?

THE ACCUSATIVE, besides being used in the usual objective manner, is often combined with impersonal verbs: thus, *thana gaggandan du mis ni huggreith*, he that cometh to me shall never hunger. It has sometimes a reflexive force, as *bidjan skama mik*, I am ashamed to beg. It is employed to express the time, how long, and distance, how far.

Verbs of naming, calling, making, &c., may take two accusatives, as *silba Daweid kwithith ina fraujan*, David himself calleth him lord; though the title is sometimes in the nominative instead, as in *jus wopeith mik laisareis jah frauja*, or a dative with preposition may be used, as in *taujis thuk silban du gutha*, thou makest thyself (for) God.

Other constructions with the accusative are best illustrated by the following examples: *urrann gabundans handuns jah fotuns faskjam*, he came forth bound hands and feet with grave-clothes; *gatawida ina ussaihwan*, he made him to see; *waurkeith thans mans anakumbjan*, make the men sit down; *haihait wopjan du sis thans skalkans*, he bade call to him the debtors; *ni wilda witan mannan*, he would not that a man should know; *galesun sik du imma manageins filu swaswe ina galeithan in skip*, a great multitude gathered to him, so that he went into a ship.

THE CASE OF THE RELATIVE is usually determined as that of any other pronoun. It is, however, not unfrequently attracted from its natural case into that of its antecedent, where the antecedent is understood or is merely represented by an adjective; as *hwas nu wileith ei taujau thammei kwithith thiudan Judaie?* what will ye that I should do unto him whom ye call king of the Jews? *hazjandans guth in allaize thizeei gahausidedun*, praising God for all the things that they heard.

THE VERB.

OF THE CONCORD OF THE VERB with its subject, it must be observed that sing. collectives generally take a plural, as

all manageins iddjedun du imma, the whole multitude went to him.

THE PRESENT TENSE is often used for the preterite in subordinate sentences, as *gasahw managei thatei Jesus nist jainar*, the multitude saw that Jesus was not there.

THE PRETERITE of the passive is composed of the substantive verb and the past participle, as *daupidai wesun allai in Jaurdane ahwai*, they were all baptized in the river Jordan.

Where we have the pluperfect in English the preterite is used in Gothic, as *thanuh gamundedun thatei thata gatawidedun imma*, then remembered they that they had done this to him.

THE FUTURE may be expressed by the present, as in *ains izwara galeweith mik*, one of you will betray me, or by employing *skulan*, *haban*, or *duginnan* as an auxiliary: thus, *hwadre sa skuli gaggan*, whither will he go? *thatei anabudum izwis jah taujith jah taujan habaith*, that which I have bidden you ye both do and will do; *in thamma fagino jah faginon duginna*, in this I rejoice and will rejoice.

THE SUBJUNCTIVE MOOD, in its ordinary use, is illustrated by the following examples: *ist biuhti izwis ei ainana izwis fraletau in Paska*, ye have a custom that I should release one to you at the Passover; *ni wilda ei hwas wissedi*, he would not that any one should know; *ni haband hwa matjaina*, they have nothing to eat.

It is frequently used for the imperative, as *ni maurthrjais*, thou shalt not murder. Sometimes it is optative, as in *wairthai mis bi waurda theinamma*, be it unto me according to thy word.

THE INFINITIVE, as it is most commonly employed, is seen in the following: *ni skuld ist laggjan thans skattans in kaurbanam*, it is not lawful to put the pieces of money into the treasury; *ohtedun ina frailman*, they feared to ask him; *ni im wairths andbindan*, I am not worthy to unloose; *kwemun hausjan imma*, they came to hear him. Sometimes

du, to, is prefixed, generally (but not always) to imply purpose: thus, *sat faur wig du aihtrow*, he sat by the way to beg; *thata du frijon guth jah thata du frijon nehwundjan managizo ist allaim thaim alabrunstim*, to love God and to love one's neighbour is greater than all burnt-offerings.

The infinitive passive may be expressed by the infinitive active (the usual way), as *kwemun motarjos daupjan*, the publicans came to be baptized; or by the use of an auxiliary with past participle, as *skal sunus mans uskusans wairthan*, the Son of Man must be rejected; or by employing a reflexive form, as *kwemun hailjan sik sauhte seinaize*, they came to be healed of their diseases.

The use of the accusative with infinitive has been illustrated above (p. 105).

INTERROGATION.

INTERROGATION is denoted by the use of the particle *u*, which is generally appended to the first word of the sentence, as in *skuldu ist in sabbatim thiuth taujan?* is it lawful to do good on sabbaths? but if the first word begins with a particle, this *u* immediately follows the particle, as in *gaulaubeis* (i.e., *ga-u-laubeis*) *du sunau guths?* believest thou on the Son of God? In negative questions we have *u* joined to *ni*, not, as in *niu im apaustaulus? niu im freis?* am I not an apostle? am I not free?

When interrogative pronouns or their derivative adverbs are employed, no interrogative particle is required. Sometimes, however, *an* is prefixed to them, and then implies a reference to something that has gone before, as *an hwas ist nehwundja?* and who is my neighbour? Sometimes it is left to be gathered from the context that a question is intended, as in *frahina Peilatus thu ist thiudans Judaie*, Pilate asked him, Art thou the king of the Jews?

IV.

SPECIMEN PASSAGES.

THE LORD'S PRAYER.

Atta unsar thu in himinam, weihnai namo thein. Kwimai thiudinassus theins. Wairthai wilja theins, swe in himina jah ana airthai. Hlaif unsarana thana sinteinan gif uns himma daga. Jah aflet uns thatei skulans sijaima, swaswe jah weis afletam thaim skulam unsaraim. Jah ni briggais uns in fraistubnjai, ak lausei uns af thamma ubilin; unte theina ist thiudangardi jah mahts jah wulthus in aiwins. Amen.—ST. MATT. vi. 9, &c.

THE MAGNIFICAT.

Mikiłeid saiwala meina fraujan, jah swegneid ahma meins du Gutha nasjand meinamma.

Unte insahw du hnaiweinai thiujos seinaizos.

Sai allis, fram himma nu audagjand mik alla kunja.

Unte gatawida mis mikilein sa mahteiga, jah weih namo is.

Jah armahairtei is in aldins alde thaim ogandam ina.

Gatawida swinthein in arma seinamma, distahida mikilthuhtans gahugdai hairtins seinis.

Gadrausida mahteigans af stolam, jah ushauhida gahnaiwidans.

Gredagans gasothida thiuthe, jah gabignandans insandida lausans.

Hleibida Israela thiumagu seinamma, gamunands armahairteins, swaswe rodida du attam unsaraim Abrahama jah fraiwa is und aiw.—St. Luke i. 46, &c.

THE NUNC DIMITTIS.

Nu fraleitais skalk theinana, fraujinond frauja, bi waurda theinamma in gawairthja.

Thande sehwun augona meina nasein theina,

Thoei manwides in andwairthja allaizo manageino;

Liuhath du andhuleinai thiudom jah wulthu managein theinai Israela.—St. Luke ii. 29, &c.

Kwam than sa frumista kwithands: frauja, skatts theins gawaurhta taihun skattans.

Jah kwath du imma: waila, goda skalk, unte in leitilamma wast triggws, sijais waldufni habands ufar taihun baurgim.

Jah kwam anthar kwithands; frauja, skatts theins gawaurhta fimf skattans.

Kwath than jah du thamma: jah thu sijais ufaro fimf baurgim.

Jah sums kwam kwithands: frauja, sai, skatts theins thanei habaida, galagida ina in fanin;

Ohta mis auk thuk, unte manna hardus is. Nimis thatei ni lagides, jah sneithis thatei ni saisost.

Jah kwath du imma: us muntha theinamma stoja thuk, unselja skalk jah lata. Wisseis thatei ik manna hardus im, nimands thatei ni lagida, jah sneithands thatei ni saiso.

Jah duhwe ni atlagides thata silubr mein du skattjam? jah kwimands mith wokra galausidedjau thata.

Jah du thaim faurastandandam kwath: nimith af imma thana skatt jah gebith thamma thos taihun dailos habandin.

Jah kwethun du imma: frauja, habaith taihun dailos.

Kwitha allis izwis thatei hwarjammeh habandane gibada, ith af thamma unhabandin jah thatei habaith afnimada af imma.—St. Luke xix. 16–26.

Jah sunsei nehwa was, gasaihwands tho baurg gaigrot bi tho.

Kwithands: thatei ith wissedeis jah thu in thamma daga theinamma tho du gawairthja theinamma! ith nu gafulgin ist faura augam theinaim,

Thatei kwimand dagos ana thus jah bigraband fijands theinai grabai thuk, jah bistandand thuk jah biwaibjand thuk allathro.

Jah airthai thuk gaibnjand jah barna theina in thus, jah ni letand in thus stain ana staina, in thizei ni ufkunthes thata mel niuhseinais theinaizos.

Jah galeithands in alh dugann uswairpan thans frabugjandans in izai jah bugjandans,

Kwithands du im: gamelith ist thatei gards meins gards bido ist: ith jus ina gatawideduth du filegrja thiube.

Jah was laisjands daga hwammeh in thizai alh: ith thai auhmistans gudjans jah bokarjos sokidedun ina uskwistjan jah thai frumistans manageins.

Jah ni begetun hwa gatawidedeina; managei auk alakjo hahaida du hausjan imma.—St. Luke xix. 41–46.

Amen amen kwitha izwis, saei inn ni atgaggith thairh daur in gardan lambe, ak steigith aljathro, sa hliftus ist jah waidedja.

Ith sa inn gaggands thairh daur hairdeis ist lambe.

Thammuh daurawards uslukith, jah tho lamba stibnai is hausjano, jah tho swesona lamba haitith bi namin jah ustiuhith tho.

Jah than so swesona ustiuhith, faura im gaggith, jah tho lamba ina laistjano, unte kunnun stibna is.

Ith framathjana ni laistjand, ak thliuhand faura imma, unte ni kunnun thize framathjane stibna.

Tho gajukon kwath im Jesus; ith jainai ni frothun hwa was, thatei rodida du im.

Thanuh kwath aftra du im Jesus; amen amen kwitha izwis thatei ik im daur thize lambe.

Allai swa managai swe kwemun, thiubos sind jah waidedjans; akei ni hausidedun im tho lamba.

Ik im thata daur. Thairh mik jabai hwas inn gaggith, ganisith jah inn gaggith jah ut gaggith, jah winjā bigitith.

Thiubs ni kwimith, nibai ei stilai jah ufsneithai jah frakwistjai; ith ik kwam, ei libain aigeina jah managizo aigeina.

Ik im hairdeis gods. Hairdeis sa goda saiwala seina lagjith faur lamba.

Ith asneis jah saei nist hairdeis, thizei ni sind lamba swesa, gasaihwith wulf kwimandan jah bileithith thaim lambam jah thliuhith, ja sa wulfs frawilwith tho jah distahjith tho lamba.

Ith sa asneis afthliuhith, unte asneis ist jah ni kar-ist ina thize lambe.

Ik im hairdeis sa goda, jah kann meina jah kunnun mik tho meina.

Swaswe kann mik atta jah ik kann attan, jah saiwala meina lagja faur tho lamba.

Jah anthara lamba aih thoei ni sind this awistris, jah tho skal briggan, jah stibnos meinaizos hausjand, jah wairthand ain awethi, ains hairdeis.—ST. JOHN x. 1–16.

Wasuh than sums siuks, Lazarus af Bethanias, us haimai Marjins jah Marthins, swistrs izos.

Wasuh than Marja, soei salboda fraujan balsana jah biswarb fotuns is skufta seinamma, thizozei brothar Lazarus siuks was.

Insandidedun than thos swistrjus is du imma kwithandeins: frauja, sai, thanei frijos siuks ist.

Ith is gahausjands kwath: so siukei nist du dauthau, ak in hauheinais Guths, ei hauhjaidau sunus Guths thairh thata.

Frijoduh than Jesus Marthan jah swistar izos jah Lazaru.

Swe hausida thatei siuks was, thanuh than salida in thammei was stada twans dagans.

Thathroh than afar thata kwath du siponjam : gaggam in Judaian aftra.

Kwethun du imma thai siponjos : rabbei nu sokidedun thuk afwairpan stainam Judaieis, jah aftra gaggis jaind?

Andhof Jesus : niu twalif sind hweilos dagis? Jabai hwas gaggis iu dag, ni gastiggkwith, unte liuhath this fairhwaus gasaihwith ;

Aththan jabai hwas gaggith in naht, gastiggkwith, unte liuhad nist in imma.

Tho kwath, jah afar thata kwithith du im : Lazarus, frijonds unsar, gasaizlep ; akei gaggam, ei uswakjau ina.

Thanuh kwethun thai siponjos is : frauja, jabai slepith, hails wairthith.

Kwathuh than Jesus bi dauthu is : ith jainai hugidedun thatei is bi slep kwethi.

Thanuh than kwath du im Jesus swikunthaba : Lazarus gaswalt,

Jah fagino in izwara ei galaubjaith, unte ni was jainar : akei gaggam du imma.

Thanuh kwath Thomas saei haitada Didimus thaim gahlaibam seinaim : gaggam jah weis, ei gaswiltaima mith imma.

Kwimands than Jesus bigat ina juthan fidwor dagans habandan in hlaiwa.

Wasuh than Bethania nehwa Jairusaulwmiam, swaswe ana spaurdim fimftaihunim.

Jah managai Judaie gakwemun bi Marthan jah Marjan, ei gathrafstidedeina ijas bi thana brothar izo.

Ith Martha sunsei hausida thatei Jesus kwimith, withraiddja ina ; ith Marja in garda sat.

Thanuh kwath Martha du Jesua : frauja, ith weseis her, ni thau gadauthnodedi brothar meins.

Ak jah nu wait, ei thishwah thei bidjis Guth, gibith thus Guth.

Kwath izai Jesus : usstandith brothar theins.

Kwath du imma Martha wait thatei usstandith in usstassai in thamma spedistin daga.

Kwath than Jesus: ik im so usstass jah libains; saei galaubeith du mis, thauh ga-ba-dauthnith libaid;

Jah hwazuh saei libaith jah galaubeith du mis ni gadauthnith aiw. Galaubeis thata?

Kwath imma: jai, frauja, ik galaubida thatei thu is Xristus, sunus Guths, sa in thana fairhwu kwimanda.

Jah thata kwithandei galaith jah wopida marjan swistar seina, thiubjo kwithandei: laisareis kwam jah haitith thuk.

Ith jaina, sunsei hausida, urrais sprauto, jah iddja du imma.

Nith-than nauhthanuh kwam Jesus in weihsa, ak was nauhthanuh in thamma stada tharei gamotida imma Martha.

Judaieis than thai wisandans mith izai in garda thrafstjandans ija, gasaihwandans Marjan thatei sprauto usstoth jah usiddja, iddjedunuh afar izai kwithandans thatei gaggith du hlaiwa, ei gretai jainar.

Ith Marja sunsei kwam tharei was Jesus, gasaihwandei ina draus imma du fotum kwithandei du imma: frauja, ith weiseis her, ni thauh gaswulti meins brothar.

Thanuh Jesus, sunsei gasahw ija greitandein jah Judaiuns thaiei kwemun mith izai gretandans, inrauhtida ahmin, jah inwagida sik silban.

Jah kwath: hwar lagidedun ina? kwethun du imma: frauja, hiri jah saihw.

Jah tagrida Jesus.

Tharuh kwethun thai Judaieis: sai, hwaiwa frioda ina.

Sumai than ize kwethun: niu mahta sa izei uslauk augona thamma blindin gataujan ei jah sa ni gadauthnodedi?

Thanuh Jesus aftra inrauhtiths in sis silbin gaggith du thamma hlaiwa. Wasuh than hulundi jah staina ufarlagida was ufaro.

Kwath Jesus: afnimith thana stain. Kwath du imma swistar this dauthins Martha: frauja, ju fuls ist; fidurdogs auk ist.

Kwath izai Jesus: niu kwath thus thatei jabai galaubeis, gasaihwis wulthu Guths?

Ushofun than thana stain tharei was. Ith Jesus uzuhhof augona iup jah kwath: atta, awiliudo thus, unte andhausides mis;

Jah than ik wissa thatei senteino mis andhauseis; akei in manageins thizos bistandandeins kwath, ei galaubjaina thatei thu mik insandides.

Jah thata kwithands stibnai mikilai hropida: Lazaru, hiri ut.

Jah urrann sa dautha gabundans handuns jah fotuns faskjam, jah wlits is auralja bibundans. Kwath du im Jesus: andbindith ina jah letith gaggan.

Thanuh managai thize Judaiei thai kwimandans at marjin jah saihwandans thatei gatawida, galaubidedun imma.

Sumaith-than ize galithun du Fareisaium, jah kwethun du im thatei gatawida Jesus.—St. John xi. 1–46.

Sa fruma manna us airthai muldeins, sa anthar manna frauja us himina.

Hwileiks sa muldeina, swaleikai jah thai muldeinans: hwileiks sa ufarhiminakunda, swaleikai jah thai ufarhiminakundans.

Jah swaswe berum mannleikan this airtheinins, swa bairaima jah frisaht this himinakundins.

Thata auk kwitha, brothrjus, thei leik jah bloth thiudinassu Guths ganiman ni magun, nih riurei unriureins arbjo wairthith.

Sai, runa izwis kwitha: allai auk ni gaswiltam, ith allai inmaidjanda.

Suns in brahwa augins, in spedistin thut-haurna; thuthaurnith auk, jah dauthans usstandand unriurjai, jah weis inmaidjanda.

Skuld auk ist thata riurjo gahamon unriurein, jah thata diwano gahamon undiwanein.

Thanuth-than thata diwano gawasjada undiwanein, thanuh wairthith waurd thata gamelido: ufsagkwiths warth dauthus in sigis.

Hwar ist gazds theins, dauthu? Hwar ist sigis thein halja?

Aththan gazds dauthaus frawaurhts, ith mahts frawaurhtais witoth.

Ith Gutha awiliuth izei gaf unsis sigis thairh fraujan unsarana Jesu Xristu.

Swaei nu, brothrjus meinai liubans, tulgjai wairthith, ungawagidai, ufarfull jandans in waurstwa fraujins sinteino, witandans thatei arbaiths izwara nist lausa in fraujin.—1 Cor. xv. 47–58.

Jabai nu mith urrisuth Xristau, thoei iupa sind sokeith, tharei Xristus ist in taishwai Guths sitands.

Thaimei iupa sind frathjaith, ni thaim thoei ana airthai sind.

Unte gadauthnodeduth jah libains izwara gafulgina ist mith Xristau in Gutha.

Than Xristus swikunths wairthith, libains izwara, thanuh jah jus bairhtai wairthith mith imma in wulthau.

Dautheith nu lithuns izwarans, thans thaiei sind ana airthai, horinassu, unhrainein, winnon, lustu ubilana jah faihugeigon, sei ist galiugagude skalkinassus.

Thairh thoei kwimith hatis Guths ana sunum ungalaubeinais.

In thaimei jah jus iddjeduth simle, than libaideduth in thaim.—Col. iii. 1–7.

Pawlus apaustaulus Xristaus Jesuis thairh wiljan Guths bi gahaitam libainais sei ist in Xristau Jesu.

Teimauthaiau liubin barna, ansts, armaio, gawairthi fram Gutha attin jah Xristau Jesu fraujin unsaramma.

Awiliudo Gutha meinamma, thanei skalkino fram fadreinam in hrainjai gahugdai, hwaiwa unsweibando haba bi thuk gaminthi in bidom meinaim naht jah daga.

Gairnjands thuk gasaihwan, gamunands tagre theinaize, ei fahedais usfullnau.

Gamaudein andnimands thizos sei ist in thus, unliutous galaubeinais sei bauaida faurthis in awon theinai Lauidja jah aithein theinai Aiwneika, gath-than-traua thatei jah in thus.

In thizozei waihtais gamaudja thuk anakwiujan anst Guths, sei ist in thus thairh anlagein handiwe meinaizo.

Unte ni gaf unsis Guth ahmân faurhteins, ak mahtais jah friathwos jah inaheins.

Ni nunu skamai thuk weitwodithos fraujins unsaris Jesuis nih meina, bandjins is, ak mith arbaidei aiwaggeljon bi mahtai Guths.

This nasjandins uns jah lathondins lathonai weihai, ni bi waurstwam unsaraim, ak bi seinai leikainai jah anstai sei gibana ist unsis in Xristau Jesu faur mela aiweina.

Ith gaswikunthida nu thairh gabairhtein nasjandis unsaris Jesuis Xristaus, gatairandins raihtis dauthu, ith galiuhtjandins libain jah unriurein thairh aiwaggeljon.

In thoei gasatiths im ik merjands jah apaustaulaus jah laisareis thiudo,

In thizozei fairinos jah thata winna; akei ni skama mik, unte wait hwamma galaubida, jah gatraua thammei mahteigs ist thata anafilh mein fastan in jainana dag.

Frisaht habands hailaize waurde, thoei at mis hausides in galaubeinai jah friathwai in Xristau Jesu.

Thata godo anafilh fastai thairh ahman weihana saei bauith in uns.

Waist thatei afwandidedun sik af mis allai thaiei sind in Asiai, thizeei ist Fygailus jah Airmogaineis.

Gibai armaion frauja Auneiseifauraus garda, unte ufta mik anathrafstida jah naudibandjo meinaizo ni skamaida sik;

Ak kwimands in Rumai usdaudo sokida mik jah bigat.

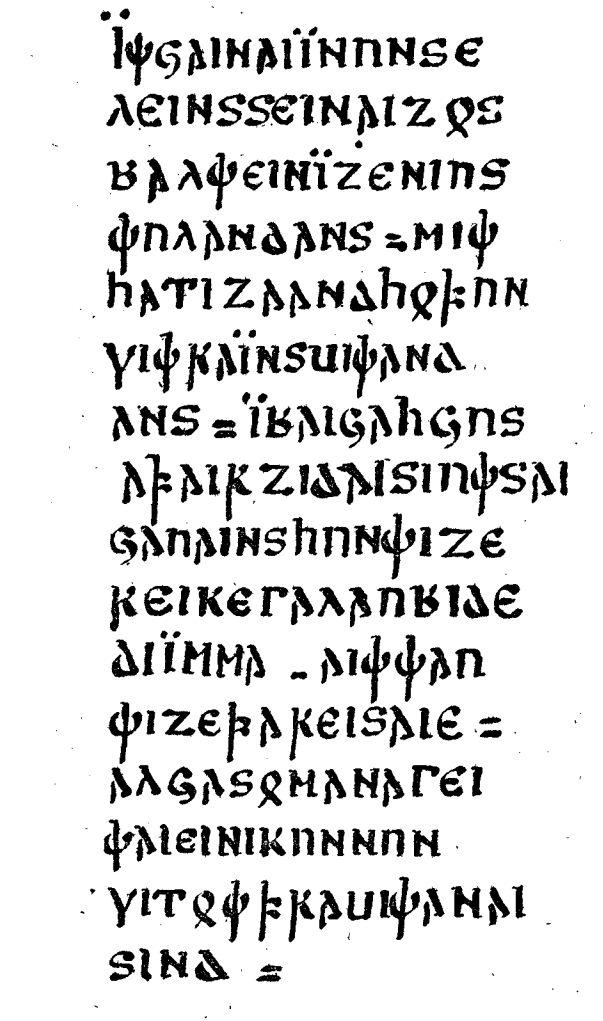
Gibai frauja imma bigitan armahairtein at fraujin in jainamma daga; jah hwan filu mais in Aifaison andbahtida mis, waila thu kant.—2 Tim. i.

Ik wiljarith bokareis handau meinai ufmelida jah andnemum skilligngans .j. jah faurthis thairh kawtsjon jah mith

diakona alamoda unsaramma jah mith gahlaibaim unsaraim andnemum skilliggans .r.k. wairthize saiwe. — *From the* NEAPOLITAN *document*, see p. 17.

Galithun than thai andbahtos du thaim auhumistam gudjam jah Fareisaium. Tharuh kwethun du im jainai: duhwe ni attauhuth imma? Andhofun than thai andbahtos kwithandans: thatei ni hwanhun aiw rodida manna, swaswe sa manna. Soh than andahafts du gasahtai, maizuh than du afdomeinai jainaize ungalaubeinai warth. Andhofun auk jainaim anahaitandam im, in thizei ni attauhun ina, ni andsitandans jainaize unselein thize anahaitandane im, ak mais sildaleikjandans fraujins laisein swikunthaba in allaim alamannam faurawisan rahnidedun. Ith jainai in unseleins seinaizos balthein ize ni usthulandans mith hatiza andhofun withra ins kwithandans: ibai jah jus afairzidai siuth? Sai, jau ainshun thize reike galaubidedi imma aiththau thize Fareisaie? alja so managei, thaiei ni kunnun witoth frakwithanai sind. Thoh than mith baitrein thwairheins rodidedun, in thammei liugandans bigitanda, ei ni ainshun reike aiththau Fareisaie galaubidedi imma, at Neikaudaimau bi garehsnai Guths kwimandin at imma in naht jah mith balthein faur sunja insakandin jah kwithandin im: ibai witoth unsar stojith mannan? at jainaim kwithandam thatei ni ainshun thize reike jah Fareisaiei galaubida, ni frathjandans thatei sa raihtis Fareisaius was jah ragineis Judaie, jah ains reike ustaikniths us thaim frakwithanam, was galaubjands fraujin, du gasahtai jainaize unseleins faur ina rodjands. Ith eis ni usthulandans thó gasaht andhofun kwithandans: ibai jah thu us Galeilaia is?—*From the* COMMENTARY *or* SKEIREINS.

A portion of the above passage follows in Gothic characters:—



GLOSSARY.

A.

Abraham, *pr. name, gen. Abrahamis*, Abraham.
Af, *prep. with dat.*, of, from, by, on.
Afairzjan, *w. v.*, to lead astray, to deceive.
Afar, *prep. with dat. and acc.*, after. In St. Luke i. 5 there is a peculiar use of it followed by a gen., *us afar abijins*, "of the course of Abia."
Afdomeins, *sb.* (1) *f.*, condemnation.
Afletan, also met with as *Afleitan*, *st. v.*, *pt. Aflailot*, to leave, to depart, to send away, to forgive, &c.
Afniman, *st. v.*, *pt. Afnam*, to take away.
Aftra, *adv.*, back, backwards, again.
Afthliuhan, *st. v.*, *pt. Afthlauh*, to flee.
Afwairpan, *st. v.*, *pt. Afwarp*, to cast away, to cast at.
Afwandjan, *w. v.*, to turn away.
Ahma, *sb.* (2) *m.*, spirit.
Aifaiso, *pr. name, gen. Aifaisons*, Ἐφέσος, Ephesus.
Aigan, *pret. prcs. v.* (see p. 96), to have.
Ainshun, *comp. pron., f. Ainohun*, any one. It is only used with the negative *ni*.
Airmogaineis, *pr. name*, Ἑρμογένης, Hermogenes.
Airtha, *sb.* (1) *f.*, earth, land.
Airtheins, *adj.*, earthly.
Aithei, *sb.* (2) *f.*, mother.
Aiththau, *conj.*, or.
Aiwaggeljo, *sb.* (2) *f.*, *a borrowed word*, εὐαγγέλιον, the Gospel.
Aiweins, *adj.*, eternal.
Aiwneika, *pr. name*, Eunice.
Aiws, *sb.* (1) *m.*, *with acc. plur. Aiwins*, an age, time, eternity. *Aiw* is used adverbially for "ever;" thus, *ni aiw*, never, *suns-aiw*, immediately. *Cf.* ἀιών, *ævum*, Eng. *aye*.
Ak, *conj.*, but.
Akei, *conj.*, but.
Alakjo, *adv.*, altogether.
Alamannam, *dat. plur.*, apparently from *alamannans* or *alamans*, *nom plur.* (2), mankind.
Alamod, *pr. name, gen. Alamodis*, Alamod.

Alds or **Alths**, *sb.* (1) *f.*, an age, time, life.
Alhs, *sb.* (1) *f.*, the Temple.
Alja, *conj.*, but, except, than. It is also found as a preposition with the sense of *except*.
Allathro, *adv.*, from all sides.
Alls, *adj.*, all.
Amen, *a borrowed word*, amen.
Anafilh, *sb.* (1) *n.*, a tradition, something committed to one.
Anahaitan, *st. v.*, *pt. Anahaihait*, to call upon.
Anakwiujan, *w. v.*, to quicken, to make alive.
Analageins, *sb.* (1) *f.*, laying on (as of hands).
Andahafts, *sb.* (1) *f.*, an answer.
Andbahtjan, *w. v.*, to serve.
Andbahts, *sb.* (1) *m.*, service.
Andhafjan, *w. v.*, to answer.
Andhausjan, *w. v.*, to hear, to listen.
Andhuleins, *sb.* (1) *f.*, uncovering, revelation.
Andniman, *st. v.*, *pt. Andnam*, to receive.
Andsitan, *st. v.*, *pt. Andsat*, to inquire into, to regard (perhaps as used in the *Skeireins*, to fear).
Andwairthi, *sb.* (1) *n.*, presence, the face.
Ansts, *sb.* (1) *f.*, grace, favour.
Anthar, *adj.*, another. *Anthar antharamma*, &c., is used like Lat. *alius alii*.
Apaustaulus, *a borrowed word*, ἀπόστολος, an apostle.
Arbaiths, *sb.* (1) *f.*, labour, distress.
Arbjo, *sb.* (2) *f.*, an heiress.
Armahairtei, *sb.* (2) *f.*, mercy.
Armaio, *sb.* (2) *f.*, mercy.
Arms, *sb.* (1) *m.*, *with acc. plur. Armins*, the arm.
Asia, *pr. name*, Asia.
Asneis, *sb.* (1) *m.*, a servant.
Atgaggan, *anomalous v.*, *with pt. Atiddja*, to go to, to come, to enter.
Atlagjan, *w. v.*, to lay, to lay on, to put on (as clothes), to lay out (money).
Atta, *sb.* (2) *m.*, father, forefather. This is the usual word for *father* in Gothic, *fadar* being found in only one place—Gal. iv. 6.
Attiuhan, *st. v.*, *pt. Attauh*, to bring.
Aththan, *conj.*, but, yet.
Audagjan, *w. v.*, to call blessed.
Augo, *sb.* (2) *n.*, the eye.
Auhuma, *adj.*, *an old superlative, from which the more usual "Auhumists" is derived as a secondary formation*, highest.
Auk, *conj.*, also, for.
Auneiseifaurus, *pr. name*, Ὀνησιφόρος, Onesiphorus.
Aurali, *sb.* (1) *n.*, a napkin.
Awethi, *sb.* (1) *n.*, a flock of sheep (from *awi*, a sheep, Eng. *ewe*, Lat. *ovis*, Gr. ὄις).
Awiliud or **Awiliuth**, *sb.* (1) *n.*, giving of thanks.
Awistr, *sb.* (1) *n.*, a sheepfold. (See *Awethi*.)
Awo, *sb.* (2) *f.*, a grandmother. (*Cf.* Lat. *avus*.)

B.

Bairan, *st. v., pt. Bar, pp. Baurans,* to bear (either as a burden or as fruit), to bring.
Baitrei, *sb.* (2) *f.*, bitterness.
Balsan, *sb.* (1) *n., apparently a borrowed word,* Lat. *balsamum*, balsam, ointment.
Balthei, *sb.* (2) *f.*, boldness.
Bandja, *sb.* (2) *m.*, a prisoner.
Barn, *sb.* (1) *n.*, a child.
Bauan, *w. v., pt. Bauaida*, to inhabit, to dwell in.
Baurgs, *sb.* (2) *f.*, a town (see p. 52).
Bethania, *pr. name, gen. Bethanias*, Bethany.
Bi, *prep., with dat.*, by, at, after, through, according to; *with acc.*, by, at, to, about, according to, towards.
Bibindan, *st. v., pt. Bibaud*, to bind round.
Bida, *sb.* (1) *f.*, a prayer, an exhortation.
Bidjan, *st. v., pt. Bath*, to pray, to ask. (In one place, Rom. ix. 3, *bida* is met with instead of the pres. *bidja*. The original verb was no doubt *bidan* with pt. *bath; bidja, bidjan*, &c., are secondary forms.)
Bigitan, *st. v., pt. Bigat*, to find, to obtain.
Bigraban, *st. v., pt. Bigrob*, to dig a trench round.
Bileithan, *st. v., pt. Bilaith*, to leave, to forsake.
Bistandan, *st. v., pt. Bistoth*, to stand by, to besiege.
Biswairban, *st. v., pt. Biswarb*, to wipe.
Biwaibjan, *w. v.*, to wind round, to clothe.
Blinds, *adj.*, blind.
Bloth, *sb.* (1) *n.*, blood.
Bokareis, *sb.* (1) *m.*, a scribe.
Brahw, *sb.* (1) *n.*, a twinkling (as *brahw augins*, the twinkling of an eye).
Briggan, *w. v., pt. Brahta*, to bring.
Bugjan, *w. v., pt. Bauhta*, to buy, to sell.

D.

Dags, *sb.* (1) *m.*, a day.
Dails, *sb.* (1) *f.*, a part.
Daur, *sb.* (1) *n.*, a door.
Daurawards, *sb.* (1) *m.*, a doorkeeper.
Dauthjan, *w. v.*, to mortify.
Dauthus, *sb.* (1) *m.*, death.
Diakaunus, *a borrowed word*, διάκονος, a deacon.
Didimus, *pr. name*, Δίδυμος, Didymus.
Distahjan, *w. v.*, to scatter.
Diwano, *adj., neuter in the weak form of diwans*, mortal. *Thata diwano* is used for the mortal part, mortality.
Driusan, *st. v., pt. Draus*, to fall.
Du, *prep. with dat. acc. and the infinitive mood*, to, for, towards. It is also often prefixed to verbs as an adverb.
Duginnan, *st. v., pt. Dugann*, to begin.
Duhwe, *adv.*, wherefore.

E.

Ei, *conj.*, that, *also a relative particle extensively used with pronouns, &c., as* saei, thatei, ikei, juzei.

F.

Fadrein, *sb.* (1) *n.*, parentage, family, parents.
Faginon, *w. v.*, to rejoice.
Faheths, *sb.* (1) *f.*, *acc. sing. Faheid*, joy.
Faihugeigo, *sb.* (2) *f.*, covetousness.
Fairhwus, *sb.* (1) *m.*, the world.
Fairina, *sb.* (1) *f.*, charge, accusation.
Fana, *sb.* (2) *m.*, a napkin.
Fareisaius, *a borrowed word*, Φαρισαῖος, a Pharisee.
Faskja, *sb.* (2) *m.*, a bandage.
Fastan, *w. v.*, to hold fast, to keep.
Faur, *prep. with acc.*, for, before, along; *also an adv.*, forward, forth.
Faura, *prep. with dat.*, before, for, because of; *also an adv.*, previously.
Faurastandan, *st. v., pt. Faurastoth*, to stand before, to govern.
Faurawisan, *st. v., pt. Faurawas*, to be ready.
Faurhtei, *sb.* (2) *f.*, fear.
Faurthis, *adv.*, previously.
Fidurdogs, *adj.*, of four days.
Fidwor, *numeral*, four.
Fijan or **Fian**, *w. v.*, to hate.
Filigri or **Filegri**, *sb.* (1) *n.*, a cave.
Fimf, *numeral*, five.
Fimftaihun, *numeral*, fifteen.
Fotus, *sb.* (1) *m.*, the foot.
Frabugjan, *w. v.*, to sell.
Fraistubni, *sb.* (1) *f.*, temptation.
Fraiw, *sb.* (1) *n.*, a seed.
Frakwistjan, *w. v.*, to destroy.
Frakwithan, *st. v., pt. Frakwath*, to despise, to curse.
Fraletan, *st. v., pt. Fralailot*, to let go, to forgive.
Fram, *prep. with dat.*, from, since, by.
Framaths, *adj.* (like *midjis*), foreign, strange. *It is also used substantively, as* a stranger.
Frathjan, *st. v., pt. Froth*, to know, to think, to understand.
Frauja, *sb.* (2) *m.*,
Fraujinon, *w. v.*, to rule over.
Frawaurhts, *sb.* (1) *f.*, sin.
Frawaurhts, *adj*, sinful, *also used substantively, as* a sinner.
Frawilwan, *st. v., pt. Frawalw*, to seize.
Friathwa or **Frijathwa**, *sb.* (1) *f.*, love.
Frijoduh, a form compounded of *frijoda* and the particle *uh*.
Frijon, *w. v.*, to love.
Frijonds, *pres. part.* of the above, *also used substantively*, as a friend.
Frisahts, *sb.* (1) *f.*, an image, a likeness.
Frumists, *a secondary superlative formed from Fruma*, first. (Comp. *Auhuma, Auhumists.*)

Fuls, *adj.*, foul.
Fwgailus, *pr. name*, Φύγελλος, Phygellus.

G.

Gabairhtei, *sb.* (2) *f.*, a manifestation.
Gabignan, *w. v.*, to be rich.
Gabindan, *st. v.*, *pt. Gaband*, to bind.
Gadauthnan, *w. v.*, to die.
Gadrausjan, *w. v.*, to thrust down.
Gafulgius, *adj.*, hidden.
Gaggan, *w. v.*, *with Iddja for pret., Gaggida being found only once*, to go. (See *Iddja.*)
Gahait, *sb.* (1) *n.*, a promise.
Gahamon, *w. v.*, to clothe oneself with.
Gahlaiba, *sb.* (2) *m.*, a partaker with one, a fellow-disciple, a fellow-member.
Gahlaibs, *adv.*, sharing the same brotherhood (used in the Ravenna title-deed).
Gahnaiwjan, *w. v.*, to humble.
Gahugds, *sb.* (1) *f.*, a thought, the mind, conscience.
Gaïbnjan, *w. v.*, to make even with.
Gairnjan, *w. v.*, to desire.
Gajuko, *sb.* (2) *f.*, a parable.
Galagjan, *w. v.*, to lay, to lay down, to place.
Galaubeins, *sb.* (1) *f.*, faith, belief.
Galaubjan, *w. v.*, to believe.
Galausjan, *w. v.*, to lose.
Galeilaia, *pr. name, gen. Galeilaias*, Galilee.
Galeithan, *st. v.*, *pt. Galaith*, to go, to come.
Galisan, *st. v.*, *pt. Galas*, to gather together.
Galiugaguth, *sb.* (1) *n.*, a false god, an idol.
Galiuhtjan, *w. v.*, to bring to light.
Gamaudeins, *sb.* (1) *f.*, remembrance.
Gamaudjan, *w. v.*, to remind.
Gameljan, *w. v.*, to write.
Gaminthi, *sb.* (1) *n.*, remembrance.
Gamotjan, *w. v.*, to meet.
Gamunan, *pret. prcs. v.* (see p. 96), to remember.
Ganiman, *st. v.*, *pt. Ganam*, to take, to possess.
Ganisan, *st. v.*, *pt. Ganas*, to become whole, to be saved.
Garda, *sb.* (2) *m.*, a yard, a fold.
Gards, *sb.* (1) *m.*, a house.
Garehsns, *sb.* (1) *f.*, instruction, a set time, a plan.
Gasahts, *sb.* (1) *f.*, reproof.
Gasaihwan, *st. v.*, *pt. Gasahw*, to see.
Gasatjan, *w. v.*, to set, to place.
Gaslepan, *st. v.*, *pt. Gasaizlep*, to sleep.
Gasothjan, *w. v.*, to fill, to satisfy.
Gastiggkwan, *st. v.*, *pt. Gastaggkw*, to stumble.
Gaswikunthjan, *w. v.*, to make plain.
Gaswiltan, *st. v.*, *pt. Gaswalt*, to die.

Gatairan, *st. v., pt. Gatar*, to break, to destroy.
Gataujan, *w. v.*, to do, to make.
Gathrafstjan, *w. v.*, to comfort.
Gaththan, for *Ga-uh-than*. (The particle *ga* is untranslatable.)
Gatrauan, *w. v.*, to trust, to be confident.
Gawairthi, *sb.* (1) *n.*, peace.
Gawasjan, *w. v.*, to clothe.
Gawaurkjan, *w. v., pt. Gawaurhta*, to work, to make.
Gazds, *sb.* (1) *m.*, a goad, a sting.
Giban, *st. v., pt. Gab*, to give.
Gods, *adj.*, good.
Graba, *sb.* (2) *f.*, a trench.
Gredags, *adj.*, greedy, hungry.
Gretan, *sb. v., pt. Gaigrot*, to weep.
Gudja, *sb.* (2) *m.*, a priest.
Guth, *sb.* (1) *m.*, God.

H.

Haban, *w. v., pt. Habaida*, to have, to hold. It is sometimes used as a quasi-auxiliary for the future, as in *habaida taujan*, "he was about to do."
Hahan, *as a transitive verb, with pt. Haihah*, to hang, to keep in suspense; *as a neuter verb, with pt. Hahaida*, to hang, to be in suspense.
Hails, *adj.*, hale, whole; *also used as an interjection*, hail!
Hairdeis, *sb.* (1) *m.*, a shepherd.
Hairto, *sb.* (2) *n.*, the heart.
Haitan, *st. v., pt. Haihait*, to name, to call, to command.
Halja, *sb.* (1) *f.*, hell. (This word obviously enters into the compound *Haliurunas*, counsellors of hell, the name assigned by Jornandes to the witches that were believed to have given birth to the Huns. —*De Getarum Origine*, xxiv.)
Handus, *sb.* (1) *f.*, the hand.
Hardus, *adj.*, hard, strong.
Hatis, *sb.* (1) *n.*, *gen. Hatizis*, hate, anger.
Hauheins, *sb.* (1) *f.*, exaltation, glory.
Hauhjan, *w. v.*, to exalt, to magnify.
Hausjan, *w. v.*, to hear.
Her, *adv.*, here, hither.
Himins, *sb.* (1) *m.*, heaven.
Himma, *the dat. m. and n. of a defective demonstrative pron.*, this. The forms *hina* and *hita* from the same are frequently met with. The nom. masc. by analogy would be *his*, but it is not found.
Hiri, *int.*, come! Originally it was apparently a verb (? Eng. *hurry*, Lat. *curro*), the dual and plur. forms, *hirjats, hirjith*, being also met with.
Hlaibs, *sb.* (1) *m.*, a loaf, bread.
Hlaiw, *sb.* (1) *n.*, a grave.
Hleibjan, *w. v.*, to help.
Hliftus, *sb.* (1) *m.*, a thief.
Hnaiweins, *sb.* (1) *f.*, lowliness.

Horinassus, *sb.* (1) *m.*, adultery.
Hrains, *adj.*, pure, clean.
Hropjan, *w. v.*, to cry out.
Hugjan, *w. v.*, to think, to believe.
Hulundi, *sb.* (1) *f.*, a hollow, a cave.

Hw.

Hwaiwa, *adv.*, how.
Hwammeh, *dat. of Hwazuh*, *pron.*, each, every.
Hwan, *adv.*, when; *also* how, as in *hwan filu*, how much.
Hwanhun, *adv.*, at any time (only found with a negative, as *nihwanhun*, never).
Hwar, *adv.*, where.
Hwarjis, *interrog. pron.*, who, which (of many).
Hwas, *interrog. pron.*, who, what, which, what sort of; *also used indefinitely, as* any one, anything.
Hwashun, *indef. pron.*, any one.
Hwazuh, *indef. pron.*, compounded of *hwas* and *uh*, each, every.
Hweila, *sb.* (1) *f.*, a while.
Hwileiks, *adj.*, what sort of.

I.

Iairusaulwmiam, *pr. name, apparently a dat. plur. for Iairusaulwmim, which is also found*, Jerusalem, also the people of Jerusalem:—*nehwa Iairusaulwmiam*, ἐγγὺς των Ἱεροσολύμων.
Iairusalem, *pr. name*, Jerusalem, Ἱερουσαλήμ.
Ibai, *conj.*, perhaps, lest, whether.
Iddja, *pt. of Gaggan*, to go. It is an anomalous form, apparently from the root *i* or *ya*, to go (see p. 97).
Ik, *pers. pron.*, I.
In, *prep. with dat. and acc.*, in, to, towards, for; *with gen.*, on account of.
Inahei, *sb.* (2) *f.*, soberness, quietness.
Inmaidjan, *w. v.*, to change, to exchange.
Inn or **In**, *adv.*, into.
Inrauhtjan, *w. v.*, to groan.
Insaihwan, *st. v., pt. Insahw*, to look upon.
Insakan, *st. v., pt. Insok*, to suggest, to point out.
Insandjan, *w. v.*, to send.
Inwagjan, *w. v.*, to stir up, to trouble.
Is, *pers. pron. m.* (*fem. si, neut. ita*), he.
Israel, *pr. name*, Israel.
Ith, *conj.*, but, and, for, also.
Iudaius, *pr. name*, Ἰουδαῖος, a Jew.
Iupa, *adv.*, above.

J.

Jabai, *conj.*, if, although.
Jah, *conj.*, and, also, &c. (In composition it takes various forms, see p. 43).
Jainar, *adv.*, there.

Jaind, *adv.*, thither.
Jains, *dem. pr. m.* (*fem. jaina, neut. jainata*), that (with the idea of proximity).
Jau, *conj.*, whether, if.
Ju, *adv.*, now, already.

K.

Kawtsjo, *sb.* (2) *f.*, *a borrowed word*, Lat. *cautio*, caution.
Kuni, *sb.* (1) *n.*, race, generation, tribe.
Kunnan, *pret. pres. v.*, *with pt. Kuntha* (see p. 96), to know.

Kw.

Kwathuh, Kwath, *pt.* of *Kwithan* with enclitic *uh*.
Kwiman, *st. v.*, *pt. Kwam*, to come, to arrive.
Kwithan, *st. v.*, *pt. Kwath*, to say, to speak, to call.

L.

Lagjan, *w. v.*, to lay, to set, to place.
Laisareis, *sb.* (1) *m.*, a teacher, a master.
Laiseins, *sb.* (1) *f.*, teaching, doctrine.
Laisjan, *w. v.*, to teach.
Laistjan, *w. v.*, to follow.
Lamb, *sb.* (1) *n.*, a lamb.
Lathon, *w. v.*, to call, to invite.
Lathôns, *sb.* (1) *f.*, a calling, invitation.
Lats, *adj.*, slothful.
Lauidja, *pr. name, dat. sing., corresponding to* Λωΐδι, Lois.
Laus, *adj.*, empty, vain.
Lausjan, *w. v.*, to loosen, to redeem, to deliver.
Lazarus, *pr. name*, Lazarus.
Leik, *sb.* (1) *n.*, the body, a carcase.
Leikains, *sb.* (1) *f.*, liking, purpose.
Leitils, *adj.* (*comp. Minniza, sup. Minnista*), little.
Letan or **Leitan**, *st. v.*, *pt. Lailot*, to let, to allow.
Libains, *sb.* (1) *f.*, life.
Liban, *w. v.*, to live.
Lithus, *sb.* (1) *m.*, a limb, a member.
Liubs, *adj.*, beloved.
Liugan, *w. v.*, *pt. Liugaida*, to marry.
Liugan, *st. v.*, *pt. Laug*, to lie, to tell falsehoods.
Liuhath, *sb.* (1) *n.*, light.
Lustus, *sb.* (1) *m.*, desire.

M.

Magan, *pret. pres. v.*, *pt. Mahta*, to be able.
Mahteigs, *adj.*, mighty, possible.
Mahts, *sb.* (1) *f.*, might, a wonder.
Maiza, *comp. adj.*, greater.
Managei, *sb.* (2) *f.*, a crowd, the people.
ManagS, *adj.* (*comp. Managiza*), many, much.

Manna, *sb.* (2) *m.*, a man.
Mannleika or **Manleika**, *sb.* (2) *m.*, an image.
Manwjan, *w. v.*, to make ready.
Marja, *pr. name* (2) Mary.
Martha, *pr. name* (2) Martha.
Meins, *poss. pron.*, mine.
Mel, *sb.* (1) *n.*, time.
Merjands, *pres. part of Merjan*, to proclaim, *used as a noun*, a herald, a preacher.
Mikilei, *sb.* (2) *f.*, greatness.
Mikiljan, *w. v.*, to magnify, to praise.
Mikils, *adj.*, much, great, strong.
Mikilthuhts, *adj.*, high-minded, proud.
Mith, *prep. with dat.*, with, by, near, through, in reply to.
Muldeins, *adj.*, earthy.
Munths, *sb.* (1) *m.*, the mouth.

N.

Nahts, *sb.* (1) *f.*, night.
Namo, *sb.* (2) *n.*, a name.
Naseins, *sb.* (1) *f.*, salvation.
Nasjan, *w. v.*, to save.
Nasjands, *pres. part. used as sb.*, the Saviour.
Naudibandi, *sb.* (1) *f.*, a fetter.
Nauhthanuh, *adv.*, nevertheless.
Nehwa, *adv., also prep. with dat.*, near.
Neikaudemus or **Nikaudaimus**, *pr. name*, Νικόδημος, Nicodemus.
Ni, *negative particle*, not, nor.
Niba or **Nibai**, *conj.*, unless.
Niman, *st. v., pt. Nam*, to take, to receive.
Nist, *vb.* compounded of *ni, ist.*
Niththan for **Nih than**, *conj.*, neither.
Niu, *negative particle*, not (generally used in asking a question, as Lat. *nonne*).
Niuhseins, *sb.* (1) *f.*, visitation.
Nu, *adv.*, now (peculiarly used in many phrases, as *fram himma nu*, from henceforth; *tho nu hweila*, the present time).
Nunu, *adv.*, therefore.

O.

Ogan, *prct. pres. v., pt. Ohta, with plur. Ohtedum or Uhtedum, &c., imp.* (2) *sing. Ogs*, to fear, to be afraid.

P.

Pawlus, *pr. name*, Παῦλος, Paul.

R.

Rabbei, *a borrowed word*, Rabbi.
Ragineis, *sb.* (1) *m.*, a counsellor, a governor.
Rahnjan, *w. v.*, to reckon, to consider.
Raihtis, *adv.*, verily, indeed, however.

Reiks, *sb.* (1) *m.*, a ruler, a chief.
Riurei, *sb.* (2) *f.*, corruption.
Riurs, *adj.*, corruptible, mortal, temporal.
Rodjan, *w. v.*, to speak.
Ruma, *pr. name*, Rome.
Runa, *sb.* (1) *f.*, a secret, a mystery, counsel.

S.

Sa, *demonst. pron.* (*f. so*, *n. thata*), the, this.
Saei, *sa, pron. with relative particle ei*, who.
Sah, *contracted from sa, pron. and uh enclitic*, this, that, and this, and that.
Saian, *st. v., pt. Saiso*, to sow.
Saihwan, *st. v., pt. Sahw*, to see.
Saiwala, *sb.* (1) *f.*, the soul, the life.
Saiws, *sb.* (1) *m.*, the sea, a lake, a marsh.
Salbon, *w. v.*, to salve, to anoint.
Saljan, *w. v.*, to offer (as a sacrifice).
Sei, *contracted from si-ei*, she who (often used in place of *so-ei*).
Seins, *poss. pron.*, his, hers, its, theirs.
Sigis, *sb.* (1) *n.*, victory.
Sik, *acc. of the reflect. pron., with gen. Seina, dat. Sis*, himself.
Silba, *adj. decl. in cons. form only*, self.
Sildaleikjan, *w. v.*, to marvel, to wonder at.
Silubr, *sb.* (1) *n.*, silver, money.
Simle, *adv.*, once, formerly.
Sinteins, *adj.*, daily.
Siponeis, *sb.* (1) *m.*, a disciple.
Sitan, *st. v., pt. sat*, to sit.
Siukei, *sb.* (2) *f.*, sickness.
Siuks, *adj.*, sick, diseased.
Skalkinassus, *sb.* (1) *m.*, service, bondage.
Skalkinon, *w. v.*, to serve.
Skalks, *sb.* (1) *m.*, a servant.
Skaman, *w. v., always used reflectively*, to be ashamed.
Skattja, *sb.* (2) *m.*, a money-changer.
Skatts, *sb.* (1) *m.*, a coin, a penny, a pound, &c., money.
Skilliggs, *sb.* (1) *m.*, a shilling.
Skuft, *sb.* (1) *n.*, the hair of the head.
Skula, *sb.* (2) *m.*, a debtor.
Skulan, *pret. pres. v., pt. Skulda*, to owe, to be obliged, to be about (to do something).
Slepan, *st. v., pt. Saislep*, to sleep.
Sleps, *sb.* (1) *m.*, sleep.
Sneithan, *st. v., pt. Snaith*, to cut, to reap.
Sokjan, *w. v.*, to seek, to question with, to discuss.
Spaurds, *sb.* (1) *f.*, a furlong, a racecourse.
Spedista, *adj., super. of Speds* (*which however is not met with*), the last.
Sprauto, *adv.*, quickly, soon.
Stains, *sb.* (1) *m.*, a stone, a rock; *also used for the pr. name*, Peter.
Staths, *sb.* (1) *m.*, a place, land.

Steigan, *st. v., pt. Staig*, to ascend.
Stibna, *sb.* (1) *f.*, a voice.
Stilan, *st. v., pt. Stal*, to steal.
Stojan, *w. v., pt. Stauida*, to judge.
Stols, *sb.* (1) *m.*, a seat, a throne.
Sums, *adj.*, a certain one (Lat. *quidam*), some.
Sunja, *sb.* (1) *f.*, truth.
Suns, quickly, straightway.
Sunsei, *conj.*, as soon as.
Sunus, *sb.* (1) *m.*, a son.
Swa, *adv.*, so, also.
Swaei, *conj.*, so that.
Swaleiks, *adj.*, such, such like.
Swaswe, *conj.*, as, so as, so that.
Swe, *conj.*, as, that.
Swegnjan or **Swignjan**, *w. v.*, to rejoice, to triumph.
Swes, *adj.*, one's own; *also used as sb.* (1) *n.*, one's own property.
Swikunthaba, *adv.*, openly, plainly.
Swikunths, *adj.*, plain, manifest.
Swinths, *adj.*, strong, whole.
Swistar, *sb.* (2) *f.*, a sister.

T.

Tagr, *sb.* (1) *n.*, a tear.
Tagrjan, *w. v.*, to weep.
Taihswa, *sb.* (1) *f.*, the right hand.
Taihswa, *adj., cons. form only*, on the right hand. *Taihswo is found as sb.* (2) *f.*, the right hand.
Taihun, *num.*, ten.
Teimauthaius, *pr. name*, Τιμόθεος, Timothy.
Trauan, *w. v.*, to trust, to believe.
Triggws, *adj.*, true, faithful.
Tulgus, *adj.*, steadfast, sure.
Twai, *num.*, two.
Twalif, *num.*, twelve.

Th.

Thairh, *prep.*, through, by.
Than, *adv.*, then, when, as long as; also *conj.*, but, and, for, also.
Thande, *conj.*, if, whilst, because.
Thanuh, *adv. and conj.*, then, therefore, but; *also the acc. sing. of Sah.*
Thatei, *neut. of Saei; also conj.*, that, so that.
Thathroh, *adv.*, thence, thenceforth.
Thauhjabai, *conj.*, although.
Theins, *poss. pron.*, thine.
Thishwazuh, *indef. pron., neut. Thishwah*, whosoever.
Thiubjo, *adv.*, secretly.
Thiubs, *sb.* (1) *m.*, a thief.
Thiuda, *sb.* (1) *f.*, a nation; *in plur.* the Gentiles.
Thiudangardi, *sb.* (1) *f.*, a king's house, a kingdom.

Thiudinassus, *sb.* (1) *m.*, a kingdom, a reign.
Thiumagus, *sb.* (1) *m.*, a servant.
Thiuth, *sb.* (1) *n.*, good.
Thiwi, *sb.* (1) *f.*, *gen. Thiujos*, a handmaid.
Thizozei, *gen. fem. sing. of Sai.*
Thliuhan, *st. v.*, *pt. Thlauh*, to flee.
Thomas, *pr. name*, Θωμᾶς, Thomas.
Thrafstjan, *w. v.*, to comfort, to exhort.
Thu, *pers. pron.*, thou.
Thut-haurn, *sb.* (1) *n.*, a trumpet.
Thut-haurnjan, *w. v.*, to sound the trumpet.
Thwairhei, *sb.* (1) *f.*, anger, strife.

U.

U, *enclitic particle, used in asking a question*, as in *skuldu ist?* is it lawful?
Ubils, *adj.*, evil; *also used substantively*, as *thata ubilo*, *thata ubil.*
Ufar, *prep. with dat. and acc.*, over, beyond.
Ufarfulljan, *w. v.*, to make over-full, to abound.
Ufarhiminakunds, *adj.*, heavenly.
Ufaro, *adv.*, above; *also prep. with gen. and dat.*, upon, over, above.
Ufkunnan, *w. v.*, *pt. Ufkuntha* and *Ufkunnaida*, to know, to recognise.
Ufmeljan, *w. v.*, to subscribe.
Ufsaggkwjan, *w. v.*, to be swallowed up.
Ufsneithan, *st. v.*, *pt. Ufsnaith*, to kill, to cut off.
Ufta, *adv.*, often; *also used adjectively*, frequent (1 Tim. v. 23).
Uh, *enclitic conj.*, and: it is also used for the interrog. particle *u*, and sometimes it has a less definite meaning, as in *hwazuh*, every. (When *uh* is followed by a word beginning with *th*, the *h* is assimilated, as in *afaruth-than* for *afaruh-than*; when the preceding word ends in a vowel, either that vowel or the *u* is dropped, as in *sah* for *sa uh*, *thatuh* for *thata uh.*)
Und, *prep. with dat.*, for; *more often with acc.*, until, unto, as far as.
Undiwanei, *sb.* (2) *f.*, immortality.
Ungalaubeins, *sb.* (1) *f.*, unbelief.
Ungawagiths, *past part.* (as from *un* and *gawagjan*), used as an adj., unmovable.
Unhabands, *pres. part.*, not having.
Unhrainei, *sb.* (2) *f.*, uncleanness.
Unliuts, *adj.*, unfeigned.
Unriurei, *sb.* (2) *f.*, incorruption.
Unriurs, *adj.*, incorruptible.
Unsar, *poss. pron.*, our.
Unselei, *sb.* (2) *f.*, wickedness.
Unsels, *adj.*, unholy, wicked.
Unsweibands, *pres. part.*, not ceasing.
Unte, *conj.*, until, whilst, because.
Urreisan, *st. v.*, *pt. Urrais*, to arise.
Urrinnan, *st. v.*, *pt. Urrann*, to come forth.
Usdaude, *adv.*, diligently.

Usfullnan, *w. v.*, to be filled, to be fulfilled.
Ushafjan, *st. v., pt. Ushof*, to lift, to raise up.
Ushauhjan, *w. v.*, to exalt.
Uskwistjan, *w. v.* (*with dat. or acc.*), to kill, to destroy.
Uslukan, *st. v., pt. Uslauk*, to unlock, to open.
Usstandan, *st. v., pt. Usstoth*, to stand up, to rise again.
Usstass, *sb.* (1) *f.*, a rising up, resurrection.
Ustaiknjan, *w. v.*, to betoken, to show, to select.
Ustiuhan, *st. v., pt. Ustauh*, to bring out, to finish.
Usthulan, *w. v.*, to bear with patience.
Uswairpan, *st. v., pt. Uswarp*, to cast out.
Uswakjan, *w. v.*, to wake up.
Ut, *adv.*, out.
Uzuhafjan (*us-uh-hafjan*). See *Ushafjan*.

W.

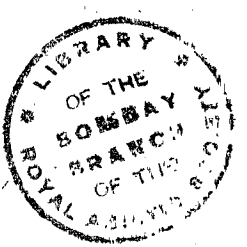
Waidedjô, *sb.* (2) *m.*, an evil-doer, a robber.
Waiht, *sb. n., found only in the nom. sing. with neg. ni*, thus *ni waiht* or *waiht ni*, nothing.
Waihts, *sb.* (1) *f.* (*acc. plur. Waihtins* and *Waihts*), a thing.
Waila, *adv.*, well.
Wairthan, *st. v., pt. Warth*, to become, to happen, to be.
Wairths, *sb.* (1) *m.*, worth, price.
Wairths, *adj.*, worth, worthy.
Waist, *2nd pers. sing. of pret. pres. Wait.* See *Witan*.
Waldufni, *sb.* (1) *n.*, power.
Waurd, *sb.* (1) *n.*, a word.
Waurstw, *sb.* (1) *n.*, a work.
Weihnan, *w. v.*, to be made holy.
Weihs, *adj.*, holy.
Weihs, *sb.* (1) *n., gen. Weihsis*, a town, a village.
Weitwoditha, *sb.* (1) *f.*, witness, testimony.
Wilja, *sb.* (2) *m.*, will, desire.
Wiljarith, *pr. name* (*in the Neapolitan document*).
Winja, *sb.* (1) *f.*, pasture.
Winno, *sb.* (2) *f.*, (*in one Codex acc. sing. Winna is found, as from Winna, sb.* (1) *f.*), passion.
Wisan, *subst. verb, pres. Im. pt. Was*, to be, to remain.
Wissa, *pt. of Witan* (*being a modification of Wit-da*).
Witan, *pret. pres. v.* (*pres. Wait, pt. Wissa, with plur. Witum*, &c.), to know, to learn.
Witan, *w. v., pt. Witaida*, to observe, to keep watch.
Witoth, *sb.* (1) *n.*, law.
Withra, *prep. with acc.*, against, in reply to, towards, near.
Withragaggan, *irr. verb, pt. Withraiddja*, to go, to meet.
Wlits, *sb.* (1) *m.*, the face, appearance.
Wokrs, *sb.* (1) *m.*, increase, usury.
Wulfs, *sb.* (1) *m.*, a wolf.
Wulthus, *sb.* (1) *m.*, glory.

X.

Xristus, *pr. name*, Χριστός, Christ. This letter is only used in a few proper names foreign to the Gothic tongue.

Z.

This letter, as an initial, is, like the preceding, only used in proper names or other words foreign to the Gothic tongue.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INDEX.

A.

ABLAUT preterite, 81.
Accent, 44.
Adjectives, their declension, 57; their syntax, 102.
Adverbs, 98.
Ælius Spartianus on Goths and Getæ, 6.
Ainlif, 64 and note.
Ains, 64 and note.
Alani, 7.
Alaric, 7.
Alphabet, 21, 37.
Ana, adverbial termination, 98 note.
Anomalous verbs, 97.
Aorist traceable in Gothic, 32, 97.
Article,—its substitutes, 102.
Assimilation, 43.
Astingi, 6, 16 and note.
Attila, 9.

B.

BA, adverbial termination, 98 note.
Bajoths, 68 note.
Belisarius' reference to Goths in Britain, 16.
Bilageineis, 28.
Beowulf, 16.
Borrowed words in Gothic, 29.
Brechung, 42.
Burebistes, 5.
Buzeo ring, 3.

C.

CONJUNCTIONS, 100.
Consonants, 42.
Coralli, 5 note.
Crimean Goths, 11.

D.

DAU, termination of 3rd pers. imperative, 87 note.
De conviviis barbarorum, 18.
Dioscorides' list of Dacian words, 19.
Diphthongs, 40.
Douse on Grimm's Law, 30 note.

G.

GAUDÆ, 1.
Geatas, 15.
Γέται, 1, 2, 4.
Gothi minores, 12.
Gothic, its phonesis, 29, 30; its relation to English, 30, 31; its relation to Greek, Latin, and Sanskrit, 31, &c.
Gothini, 1, 2.
Gothones, 1, 2
Γότθοι, 3.
Γοῦται, 1.

Grimm's Law, 30 and note.
Gut, 2.
Γύθονες, 1.
Guttones, 1.

H.

Hermanric, 14, 16.
Himma, 76.
Hindar, 99 and note.
Hund, 65 note.
Hrethgoths, 3, 15.
Huns, 8, 9.
Hwar, 98.

I.

Iddja, 97.
Inna, 99 note.
Interjections, 101.
Interrogation, 107.

J.

Jains, 76.
Jornandes or Jordanis, 3, 4.
Jutes, 15.

K.

Κοτίνοι, 6.

L.

Literature,—remains, 17.
Lord's Prayer in Gothic, 108.

M.

Magnificat in Gothic, 108.
Μασσαγέται, 2.
Middle or Passive voice, 32, 90.
Migration of Teutonic nations to Britain, 14, 15.
Mœso-Goths, 12, 13.

N.

N, infinitive ending, 87 note.
Nan,—verbs in *nan*, 93.
Ndau, ending of *3rd* plur. Imperative, 32, 87 note.
Northern Goths, 14.
Nouns,—their declension, 45; their syntax, 102.
Numerals, 62.
Nunc Dimittis in Gothic, 109.

O.

Ostrogoths in Italy, 9.
Ovid's allusions to Getæ, 5, 8.

P.

Participles, — their declension, 60; how formed, 85.
Passive or Middle voice, 32, 90.
Person-endings compared in Goth. and Sansk., 86 note.
Petrossa, or Buzeo, ring, 23.
Prepositions, 99.
Preterite-present verbs, 96.
Procopius' testimony as to Theodoric's government, 11.
Pronouns,—their declension, 68; syntax, 102; forms explained, 68 note.
Pronunciation of Gothic, 38.

R.

Raith-Kutum, 3.
Ravenna title-deed, 17.
Reduplicate preterite, 80.
Refraction, 42 note.
Runes,—their form, 21; origin, 23; order in the futhark, 25.

S.

Siu, siuts, &c., 94.
Skeireins, 17, 117.
Skôp, 16.
Specimen passages, 108, &c.
St, ending of *2nd* pers. sing. in English, &c., 87 note.

Subjunctive,—its form, 86 note.
Substantive verb, 94 and note.

T.

Tacitus on the Germans' ignorance of letters, 24 note.
Taylor on the runes, 24 note, 25 note.
Tehund, 64 note.
Th, in *hwath*, &c., 98 note.
Thana, thata,—final vowel, 76 note.
Thar, 98.
Theodoric, 9.
Thro, in *hwathro*, &c., 98 note.
Thusandi, 65 and note.
Tigjus, 65 note.
Twaddje, 65 note.
Twalif, 64 note.
Tweihnai, 68 and note.

U.

Uh, enclitic, 75, 100.
Ulfilas, *or* Wulfila, 8, 12.

V.

Valens, 8; his death referred to by Jornandes, 13 note.
Verbs,—their declension, 80; syntax, 105.
Vocabulary of Gothic compared with that of Lat. and Greek, 33.
Vowels, 39.

W.

Weak preterite, 91 and note.
Wimmer on the runes, 23.
Wisigoths in Gaul and Spain, 9.
Wulfila or Ulfilas, 8, 12.

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